

School of Theology at Claremont



10011434212

BX
8
.H63
1928



The Library
of the
School of Theology
at Claremont

1325 North College Avenue
Claremont, CA 91711-3199
1/800-626-7820

BX
8
1463
1928

Oscar Hindberg

HOW CAN LOCAL
CHURCHES
COME TOGETHER?

A HANDBOOK *of* PRINCIPLES
and METHODS

By
Elizabeth R. Hooker



Committee on Comity and Cooperation

HOME MISSIONS COUNCIL
105 East 22nd Street . . . New York City

PRICE, TWENTY-FIVE CENTS

Theology Library
SCHOOL OF THEOLOGY
AT CLAREMONT
California

Copyright, 1928
By HOME MISSIONS COUNCIL
Printed in the United States of America

FOREWORD

FOR many years there has been a steadily widening and deepening interest in interdenominational comity. Of the many aspects of this question toward which attention has been directed, particularly in home-mission circles, one of the most persistent and difficult has been the problem presented by communities which are obviously overchurched. While this problem does not exclusively concern mission-aided churches, the mission forces are very definitely involved in it.

For several years now the Home Missions Council and the Council of Women for Home Missions have had a Joint Committee on Comity and Coöperation. One of the first tasks of this Committee was an attempt to define competition. A second task was to list and describe the various ways in which competitive situations could be corrected.

This Joint Committee became early aware of the fact that there is not available anywhere in print a clear statement of how communities which desire to bring their churches into a closer relationship should proceed. A Sub-committee was therefore appointed, consisting of Dr. Malcolm Dana of the Congregational Home Missionary Society, Mr. Ralph S. Adams of the Reformed Church in the United States and Professor Ralph A. Felton of Cornell University, to prepare a Handbook which would be generally useful in such situations. Realizing that the complexities of this subject were such as to call for expert handling and for a more thorough study than a voluntary Committee could make, an approach was made to a generous friend of the Home Missions Council, from whom a gift was secured to finance the preparation and publication of this pamphlet. The Committee was fortunate in being able to secure Miss Elizabeth R. Hooker of the staff of the Institute of Social and Religious Research, who has given several years to the study of this very question and whose recent book *United Churches* is the latest and most authoritative document on this subject. The Committee also had the invaluable coöperation of the Institute of Social and Religious Research, which gave Miss Hooker access to its files and permitted her to use material which had been assembled by the Institute in its various studies. In addition to her use

of this material Miss Hooker has conducted a wide correspondence with those familiar with this question and has also spent some time in field work studying communities where a union of churches was under consideration, or where it had been recently effected.

The Committee desires to make acknowledgment here of its indebtedness to the generous friend who has made the completion and publication of this study possible, to the Institute of Social and Religious Research, to the very many persons who have contributed information and advice and to Miss Hooker herself.

The Committee invites the widest possible use and the most searching criticism of this pamphlet. It is hoped that there will be subsequent editions in which constructive criticisms may be embodied. Study outlines to facilitate the use of the Handbook are in process of preparation and will be separately issued. The purpose of this pamphlet is not propaganda but information; and it is issued in the confident expectation that it will meet a wide-spread need.

H. N. MORSE, Chairman of the
Joint Committee on Comity and Coöperation.

PREFACE

Fewer and better churches—that is the dream of many persons concerned with the church situation in small communities.

They realize, first, that competing churches in little places are in danger of smothering one another, leaving the community destitute of organized religious ministry.

In the second place, they know that in many such places one united church has grown where two or more competing churches had dwindled.

Thirdly, they have heard that in many communities Presbyterians, Methodists, Baptists, and persons of a dozen other denominations, have been able with general satisfaction to worship and to conduct church activities as a united church, which has been connected sometimes with one denomination, sometimes with two or more denominations at once, and sometimes with no denomination.

They recognize, in the fourth place, that the kind of union to be desired is not that of two dogs tied together by the tail; nor that of the cat and the canary; that it is not even of the nature of a business partnership; but that what is wanted is a union not merely of organization, but of spirit.

Finally, they believe that before attempting to achieve such a union, obviously involving delicate adjustment and harmonization, they should learn all that the experience of successful united churches can teach them as to how to become united, what type of union to choose, and how to solve the problems encountered at the beginning of united existence.

To provide this information is the object of this pamphlet.

ELIZABETH R. HOOKER

CONTENTS

Preparation for Union	7
Choice Among Types of Union	13
The Federated Church	13
The Denominational United Church	15
The Larger Parish	17
The Udenominational Church	18
The Affiliated Church	19
Process of Forming United Churches	21
Who Should Take the First Step?	21
Action by Church or Churches.....	22
The Joint Meeting	23
Church Meetings	24
How to Form Unions of the Different Types Out of Two or More Churches.	25
Trial Association	25
The Federated Church	25
The Denominational United Church	27
How to Disband a Church	27
How to Organize a Church	29
The Affiliated Church	30
The Udenominational Church	30
How to Form a United Church Out of a Single Church	31
Change of Status	32
From Denominational Church to Affiliated Church.....	32
From Denominational Church to Udenominational Church.....	33
From Udenominational Church to Affiliated Church.....	33
From Udenominational Church to Denominational United Church.....	33
Incorporation	34
Problems Encountered at Outset	34
Principles	35
Problems Connected with Church Organization.....	35
Membership	37
Property	39
Minister	43
Sunday Schools	44
Women's Organizations	45
Benevolences	47
The Main Problem	48
Facts Concerning Denominations	50
Suggested Forms: For the Federated Church	65
For the Denominational United Church	67
For the Denominational Church Assuming Wider Responsibility.....	70
For the Affiliated Church	71
For the Udenominational Church	71
For the Udenominational Church Desiring Affiliation.....	74
For the Larger Parish	75
Denominational Officials	77
Interdenominational Agencies and Officials	79
Bibliography	82

PREPARATION FOR UNION

A LESSON FROM EXPERIENCE

Some of the happiest united churches have originated as the result of fortuitous circumstances, through a gradual development. Perhaps the building of one church burned down, and the members were invited by the other church in town to come and worship with them. Or the people of one of two neighboring churches, or of each in turn, being for a time without a minister, attended the services of the other church, sharing both in the work and in the financial responsibilities. Or the coal shortage during the war led to a partnership originally intended to be temporary. Whatever the circumstances, through working together the people of the different churches became acquainted; and an association that had been initiated as a temporary convenience, through promoting mutual acquaintance and the habit of cooperation, developed into an organized united church, with no thought but to continue as a single whole. What accident has done in some communities, has in other places been accomplished deliberately, with equally good results.

In such cases, union arose out of the genuine and unforced initiative of the local people themselves, and of the local people in general. It was not urged upon them by leaders from outside the community; neither was it put across by an insistent little group of local leaders. And the preliminary stages often lasted for months or even for years. Unions of this kind have been fairly numerous.

On the other hand, the rapid consummation of union against the wishes of a considerable minority has frequently had unfortunate results. In a certain community where federation was being considered, the issue was hotly contested within one of the churches, so much so that the vote for union was thirty-nine for, to thirty-eight against. The federation was formed; but it proved very unhappy. After a few months, part of the divided unit seceded, reopening their church building for a smaller congregation, the rest continuing with the united church. Here hasty union defeated its own object; for federation instead of diminishing denominational feeling actually increased it. In some places, again, because of a feeling that they were being driven, the members of a small church have committed themselves to a policy of isolation; whereas, if more time had been allowed, the union might very probably have included all three churches instead of only two of them. Even where a lasting combination of both or all the existing churches was effected, a policy of driving has sometimes resulted in imperfect harmony within the united church. Of such a union, its minister said, "The officials of one of the churches walked away from their members. These members do not cause open friction, but they still feel that the spiritual life has been sacrificed." A thoughtful old lady in another united church, in an effort to explain the result of a

hasty union, declared that the leaders of the movement said to themselves, "We will rush the thing through, so that people will not realize what is happening until it is done. But," she added, "you can cook a green apple till it is soft, but that will not make it ripe." Attempts to drive people into a partnership for which they were not quite ready, have sometimes aroused in them a lasting prejudice against union.

Both the happy experience of certain unforced unions, then, and the unfortunate results where the leaders or a majority have dragged or tried to drag the rest of the people into a united church, suggest, as an important rule for the guidance of leaders in union movements, this: Don't rush things; wait until there has developed a general desire for union, furthering the process by educational methods.

To be patient with delay is difficult for enthusiastic believers in union. They see so plainly themselves the advantages to be secured through uniting the local churches, such as the service of a fine resident minister giving his whole energy to the community; larger and more inspiring services, both of the church and of its auxiliary organizations; an augmented corps of workers; the husbanding of the resources available for church work; the prospect of a beautiful and well-equipped building as a church home for everybody; a comprehensive program of service for the whole community. Why is it, they think, that all these stubborn people balk at what is so palpably the one right thing to do? They are strongly tempted, even, to think of those who oppose union as wilful obstructors in the path of progress.

WHY DO SOME PERSONS OPPOSE UNION?

If the believers in union are to win to their side those that are opposed to it, they must first understand how the others feel. Although human mental processes are mixed and obscure, it is possible to disentangle at least half a dozen reasons that most frequently lead people to oppose the union of their own church with any other.

In the *first* place, some people are opposed to union because it seems to them inconsistent with a strong devotion to a local church. With the church are associated their earliest memories. Love of it is mingled with their deepest feelings for family and for religion.

Secondly, some are opposed because union seems to them disloyal to their denomination, to its doctrines and to its forms of worship. From their denomination they have received all their religious teaching. On ethical and theological subjects they think in denominational terms. They have been told of the denominational history, of its heroes, and of its great missionary enterprises; and they do not know that in all these matters their denomination and many other Protestant bodies are now very much alike. Therefore they shrink from union out of its seeming disloyalty not merely to their local church but to the denomination to which it belongs.

Thirdly, some, through lack of acquaintance with the members of the other churches, especially on their religious side, frequently have

mistaken conceptions about them. They often suppose, for example, that the members of another church are "cold," or "unspiritual," or "over-emotional," or "supercilious," or "worldly." In some places the misunderstanding has had a historical cause, such as a dispute about church property, a church split, the secession of members from one church to another, or a quarrel between particular families in the different churches. In other localities, difference in social grouping has led to lack of acquaintance and consequent misunderstanding. Even in the absence of such factors, a strong group spirit in one or more churches has sometimes kept the members to themselves. Strangers to one another as religious beings, many persons in each of the groups conscientiously believe that they can have a better kind of church apart.

In the *fourth* place, a church frequently conceives of its mission as to render denominational service to its own constituency. In very few villages with competing churches has any church really developed the conception of Christian service to the whole community.

All four of the reasons mentioned above are such as to lead people to think it their duty to resist union. Persons influenced by these reasons are as conscientious in opposing union as are its advocates in furthering it.

Since, however, human nature is "of a mingled yarn, good and ill together," along with conscientious motives are others less praiseworthy. For instance, many church officers, perhaps without being conscious of the fact, fear to lose their positions and their influence if their church becomes part of a larger organization. Again, many men and women are unconsciously affected by personal rivalries and animosities toward individuals in other churches.

A still more potent factor in leading some people to cling to the *status quo*, consists of usage and habit. Being accustomed to working in a small competing denominational church, they naturally wish to keep right on doing so. Since conservatism increases with age, many of the opponents of local church union are beyond middle life.

It must now be clear why union movements develop slowly. Many persistent natural attitudes must be altered. Of these, several have the sanction of the conscience; others are rooted in strong emotions. And modification is the more difficult in that many of those opposed to union are advanced in years.

WHAT CAN BE DONE TO CHANGE THESE ATTITUDES?

MUTUAL ACQUAINTANCE THROUGH COOPERATION

One of the most important means to this end is cooperation. Through working together people become acquainted under natural conditions. If the work done is religious work, they incidentally come to understand one another's attitudes toward religious matters. And to act together instead of separately gradually becomes habitual.

If the leaders of two or more churches are favorable, it may be

possible to initiate or to increase official cooperation between or among the churches. This should begin with whatever new form of cooperation is locally most easy to introduce, such as a union Sunday-school picnic, or an exchange of pulpits by local ministers.

Joint Community Service

Joint community service, whether religious or secular, is a form of cooperation helpful towards our purpose, both because it promotes the practice of aiming towards the good of the whole community instead of that of a single church, and also because it instills the idea that community welfare is a matter of common concern. This kind of cooperation may take a number of forms, as, the joint backing of a lecture course, common contributions to a local relief or health agency, a joint campaign against some harmful condition, a religious census, or a united program of personal evangelism.

Joint Religious Education

Joint enterprises in Christian education constitute another valuable form of cooperation; for they bring home the fact that the religious teaching of the denominations cooperating is so similar that it can be given to the children of them all in a single class. Projects of this kind include a course of religious instruction in cooperation with the public school, a church vacation school, an interdenominational class for the training of Sunday-school teachers or of leaders, and a school of missions.

Union Services

Union services, in which people of different denominations share the experience of worship, if wisely handled, are helpful through promoting the sense of religious likemindedness. But they must be genuinely cooperative undertakings. To this end they should be conducted by an interdenominational committee, which for educational effect may well include laymen. Even if the service is held in one of the church buildings, the members of all the cooperating churches should feel equal responsibility. The interdenominational committee should provide for the ushering; and the singing should be led by a combined choir or by a community choir or chorus. The speakers at a series of union meetings may well include, besides the local ministers, some leading layman of the community, and prominent men from elsewhere. The themes presented should be topics of common interest, either local or general; and they may well include one that is definitely interdenominational, such as a great international religious conference, or the missions of all agencies in some particular country. The collection, if any is taken, should either be sent to some interdenominational or philanthropic cause in which all elements are interested, or should be devoted to meeting some local need: attempts to divide a collection among the churches participating have proved ill-advised. The tone of the meetings should be at once devotional and dignified. Above all, the union services, if they are to form an influence toward union rather

than against it, should be so well adapted to the tastes and needs of the community that they will attract good audiences and will meet with popular approval. If in spite of earnest efforts union meetings fail in any community to bring together on equal terms a good representation from the different churches, they had better be discontinued.

Other kinds of meetings that have proved helpful toward union are the union prayer meeting, the union young people's meeting, and union meetings of women's missionary societies. Indeed, the actual union of young people's societies or of women's missionary organizations has in certain places anticipated and furthered the union of churches.

ACTIVITIES OF INDIVIDUALS

Individuals can help to improve the relations between or among denominational groups in several different ways. They can attend the services of other churches when there is none at their own church. They can attend any sales, suppers and entertainments conducted by the other churches, extending their aid both through contributing supplies and through making purchases. And they can cultivate a spirit of appreciation for the other denominations, and can take pains to be on friendly relations with individual members of the other churches.

CAMPAIGN OF EDUCATION

Besides working for union indirectly, by promoting cooperation across denominational lines, leaders in favor of union can endeavor to modify attitudes unfavorable to union, through the use of educational methods.

The Public Address

The most usual form of education, and one of the most effective in small communities, is the public address. Pains should be taken to select an effective speaker convinced of the desirability of union, and likely to be influential with those whom it is desired to impress. The opinion of a denominational superintendent favorable to union makes a strong impression, especially upon those of his own denomination. A man prominent in the state, such as the official of a federation of churches, a noted minister, a lawyer or business man, or a member of legislature, if he favors union, will be influential, and doubly so with those of his own denomination.

The minister of a successful united church has often been found helpful. He can show that union works; and knowing how the common prejudices against united churches have been overcome in his own church, he is able to do something to remove them from the minds of his hearers. Laymen receive in some communities a more unprejudiced hearing than do ministers or denominational officials.

The Local Paper

Another medium of education not to be neglected is the local paper, which reaches many families not easily influenced in any other way. Not only should addresses on union be fully reported in the

paper, but use may be made of notes on successful united churches. Data may be drawn from articles and news items in the *Community Churchman*, and from occasional articles in other religious periodicals, and also in papers and popular magazines. Articles and editorials advocating local cooperation or union may also be published. One paper, the editor of which was a strong believer in union, published eleven articles on the subject in a single year. The parish paper, if there is one, is also a valuable medium.

Personal Influence

More than in any other way, sentiment in favor of the union of churches can be disseminated through spoken words. An important part in this gradual process has been taken by ministers, in class groups, prayer meetings, and pastoral calls. Sunday-school teachers have done much in the same direction. The leader of a certain men's class, for example, made five or six annual speeches on combining the churches; and after the last, formal action immediately resulted. Young people's societies can debate the desirability of union. Reports before women's clubs can set forth its advantages. Above all, any citizen can express his views on the matter in the hope of familiarizing those to whom he speaks with the idea of union and with the reasons for it.

To those intending to talk in favor of union a few suggestions might be offered.

1. Do not disparage denominational loyalty. Instead, show that union will conserve denominational values: for example, that a weak church that would die if it tried to work on alone could continue a useful existence if it should enter into partnership with another church. Try also to lead people to think of the moral and religious needs of the community as a whole.

2. Do not make economy the only reason, or the chief reason, for combining forces. The facts of the case speak for themselves. If the saving of money is emphasized too much, some of the noblest people—some of those it is most desirable to reach—will infer a conflict between money and principle, and leaping to the side of principle will oppose union. Besides, uniting weak churches does not always result in diminishing church expenditures: many united churches, because of their broader program, spend more than the total expended by their constituent churches before union. And people ought to be willing—and many are willing—to spend more generously for bigger results. Do not preach the saving of church subscriptions; preach the improvement of church effectiveness.

3. Finally, use tact; do not set people against union by talking about it too constantly or in too aggressive a way.

CONDITIONS FAVORABLE TO UNION

Considerable space has here been devoted to preparation preliminary to union. The reason for this is that it is of greater im-

portance than is usually realized that the preparation for union be thorough, and that plenty of time be allowed for it. Before any actual experience of union is attempted, there should have been developed, so far as possible, the following conditions:

1. Enough Christian spirit among church-members so that the interests of the Kingdom in the community are felt to be superior to those of denominational churches, and so that for the sake of these interests all parties are willing to make sacrifices.

2. A well-established habit of interdenominational cooperation.

3. Practical unanimity in favor of union, and agreement as to the type of union desired, among the leaders and throughout the membership of the churches concerned.

4. Persistence in the face of seeming defeat.

5. A spirit of high adventure, like that of Abraham, who by faith went out not knowing whither he went.

If out of three or more churches two are willing to unite, it is often well for them to seize the favorable moment without waiting for complete unanimity. In a number of communities such a union of two churches has been joined a few years later by a third church.

CHOICE AMONG TYPES OF UNION

FACTORS DETERMINING CHOICE

The type of union adopted in a given community will depend partly on the policy of the state interdenominational agency, if there is one. Many state agencies use their influence in favor of the united church under a single denomination. Those in the New England States, on the other hand, usually advise federation, at least as a first stage of union. The judgment of denominational superintendents in charge of churches considering union also constitutes, and rightly so, an important factor in the selection of type. Local conditions, however, including the wishes of the people, form the most important factor in the situation; and the churches themselves, therefore, should always make the final decision.

In order to afford assistance to those who need to decide which type of union is best adapted to a given community, each type will now be briefly described, its advantages and disadvantages will be presented, and the situations to which it is adapted will be enumerated.

THE FEDERATED CHURCH

"A federated church is composed of two or more organized churches differing in denomination, . . . which have entered into an agreement to act together as regards local affairs. The denominational units retain their own rolls, usually keep in the hands of their own trustees their separate property, and almost always continue to send benevolences to their separate denominational boards. They combine in calling and in paying a minister, hold services of worship in common,

almost invariably conduct a common Sunday school, and frequently join in other local activities."¹

Federated churches are found in all the northern and western states, but are particularly numerous in villages situated in the older sections of the country.

ADVANTAGES

1. Perhaps the strongest feature of federation is the fact that it is a form of union that churches are comparatively ready to adopt. This is partly because under federation each church preserves its identity as a church of its own denomination, thus retaining denominational membership as individuals, the ownership of property as a denominational church, relationship to all denominational agencies, and a regular share in the denominational missionary program. Again, neither church yields to the other; and this is desirable, because after years of existence as equals and usually as competitors, the churches feel a strong objection to any thing that looks like surrender. Besides, federation is easy to abandon, since the machinery of separate existence is kept intact. The sense of merely making an experiment without burning any bridges is particularly strong if the federation is entered into for a specified trial period.

2. Another advantage of federation is that communities where competing churches could no longer be supported, but where each group clings to its own denominational church, are enabled through federation to continue to receive religious ministries.

3. A church so weak as to be in danger of extinction, moreover, is enabled through federation not only to keep alive, but frequently even to gain in membership and in vitality.

4. Through economy in local expenditures, and through the stimulus afforded by the new order, federation often results in increased contributions to denominational benevolences. The average benevolences of 167 federated churches were two-thirds more than those of the constituent churches before federation, and individual units doubled and redoubled their contributions. In another instance, one denominational group gave twenty times as much as it had contributed before federation.

5. Finally, articles of federation can be adapted to suit different situations, and to embody increasingly closer degrees of union.

DISADVANTAGES

Federation, on the other hand, has three main disadvantages:

1. First, divided interests, such as denominational houses of worship, endowments, separate missionary societies, and the like, may delay the growth of the spirit of unity.

2. In the second place, the double or multiple denominational adherence occasions difficulties in supervision, benevolence campaigns, ministerial supply and the like.

¹ *United Churches* (New York; Doran, 1926), page 36. Chapters II through V contain more information in regard to the different types of union than can be given in this pamphlet.

3. Thirdly, under auspices unfavorable to federation, official influence may be exerted toward a termination of the union.

SITUATIONS TO WHICH ADAPTED

1. The federated church is the type most easily accepted in communities having two or more firmly established churches. This is especially true if these churches are about equal in strength, or if one or more of them have strongly conservative elements.

2. Where a weak church is reluctant to merge its identity in a stronger church, a federation of the two, as being much more easily attained, is sometimes advocated by denominational officials as a preliminary step to ultimate consolidation.

THE DENOMINATIONAL UNITED CHURCH

"The term 'denominational united church' as used in this book signifies a church, connected with a single denominational body, that has definitely undertaken or had allocated to it responsibility for the religious needs of a public not confined to one denominational group, and that includes in its membership—whether regular or associate—elements of different denominational origins. Members received from other than the official denomination are not required to surrender creed, form of baptism, or denominational loyalty, denominational united churches being easily distinguished in this way from the numerous denominational churches of the traditional kind that have received a large proportion of their members by letter from churches of other denominations. . . . Denominational united churches included for the purposes of this book, the following:

"(1) Churches to which had been allocated through interdenominational agreement the responsibility for certain fields, and which were fulfilling the duties involved.

"(2) Churches that on their own initiative had formally assumed responsibility for certain fields, provided they had actually received into membership persons of other denominations without requiring the surrender of denominational marks. . . .

"(3) Consolidated churches. A 'consolidated church' . . . is a church formed through the amalgamation of two or more denominational churches, but which is under a single denominational body. If it is under the same denomination as was one of the amalgamating churches, it is said that the other original church or churches were merged with this one."²

ADVANTAGES

The denominational united church has many advantages.

1. Because it is the type of union preferred by denominational superintendents in most sections and by many state interdenominational agencies, it is more generally accorded guidance and help. The denominational officials and agencies afford not only supervision and the

² *United Churches*, pages 80, f.

advice of field specialists, but home-mission aid if required, and a share in a world-wide missionary program.

2. It is somewhat protected by comity agreements from the intrusion of a new competing church.

3. Denominational conferences, periodicals, speakers and literature awaken and sustain a sense of Christian fellowship. This spirit often arouses in new recruits loyalty for the adopted denomination.

4. Loyalty to different bodies, and divided interests in houses of worship, endowments and benevolences do not perpetuate the sense of being composed of once separate groups.

5. Under the auspices of a single denomination the chances are favorable that a united church will endure. This is supported by the fact that few united churches of this type have separated into their original denominational groups.

DISADVANTAGES

On the other hand, this type of union is not without its distinctive disadvantages.

1. It is often harder to come together as a denominational united church than as a church of any one of the other types of union. Even after this type has been accepted, it is often difficult to reach agreement on the choice of denomination.

2. Denominational united churches as a rule find it comparatively hard to enlist in their membership persons of other affiliations.

3. And finally, a new denomination may be adopted so heartily by members of diverse denominational origins that in time the church of this type comes to show as much denominational exclusiveness as if it had never had an experience of union. For this reason, certain consolidated churches formed twenty or thirty years ago can no longer be classed as united churches.

SITUATIONS TO WHICH ADAPTED

1. The united church of the denominational type is adapted to communities with rapidly changing population, such as mining and lumber camps, because it is assured of close supervision and denominational backing.

2. A consolidated church formed through the merging of a church of one denomination with a church of another denomination is frequently acceptable in situations of several different kinds:

a. Where one of the churches is considerably smaller than the other, especially if the members of the weaker church have worked with the stronger church during periods of inactivity; or if the two churches have become accustomed to cooperation through an experience as a federated church; or if the stronger church is unwilling to federate with a group much weaker than itself.

b. Where the church that keeps its denominational identity makes some considerable sacrifice of another kind, such as house of worship, investments, or the like.

c. Where one of the denominations represented is more generally acceptable to the people of the community in general.

d. In a few cases, where through interdenominational exchange of fields the denomination surrendering the field in the community in question is given the responsibility in another community.

3. The consolidation of two or more churches into a church of a different denomination may be acceptable in communities where denominational spirit is not very strong, if the churches are of approximately equal strength, and if it is desired that one group should not make a greater sacrifice than the other.

4. Allocation by interdenominational agreement, or assumption by a church on its own initiative of responsibility for a field wider than its own denominational constituency, is desirable—

a. Where a church is alone in its community.

b. Where a church is alone, except for a church or churches serving wholly different constituencies, e.g., a Catholic church, a foreign-language church, a church of the ecstatic type, and so on,

c. Where, though there are one or more other evangelical, English-speaking Protestant churches, a considerable proportion of the population is not reached by any of them.

THE LARGER PARISH³

No formal study has been made of what is known as the Larger Parish. Its general use by many of the denominations, the fact that the name itself has become quite general as standing for an ideal method of religious cooperation, and its approval as correct method by the Home Missions Council and the Council of Women for Home Missions, justify more than a passing notice.

The Larger Parish is a vision of duty and privilege as well as a technic. It means a ministry over an area rather than over churches, sending out the minister and people of each rural church in the centers to share pastoral oversight and religious fellowship with every living person within the area, irrespective of race, nationality or personal beliefs. An equal service for town and country is one of its ideals.

This method is for every individual church. It is also a method of cooperation and coordination of work on the part of a group of churches over a given area. Sometimes a common church-membership binds all the groups together as members one of another. This is generally true only where one denomination is in possession of the field. The Larger Parish itself, as yet, functions best under such circumstances.

A most hopeful achievement, however, is the interdenominational Larger Parish, where a group of churches of different denominations, over a wide area, cooperate in a united program of work. Several such parishes exist which actually receive necessary home-mission aid

³ The paragraphs on the larger parish have been prepared by Malcolm Dana. For further information on the subject, see a pamphlet by the same writer, *Country Life Bulletin No. Two: The Larger Parish* (New York; Congregational Church Extension Boards, 287 Fourth Avenue).

from several official denominational boards acting together. This amounts to practical church union and is probably one of the immediate and most promising methods of eliminating religious competition between rural churches. Many an apparently overchurched situation is remedied by thus enlarging the tasks of all of the ministers and churches and sending them out into a well-ordered service to the adjacent countryside. As a noted speaker has said, overchurcheding may often be remedied either by reducing the number of churches or by enlarging the area of the parish.

The Larger Parish is described by the minister of one of these parishes as follows: "The Larger Parish is a method of rural church administration. The churches of a country section, naturally thrown together by topography or by trade relationships, are formed into a cooperative association by means of which the whole life of the section is served. Resources in leadership and finance are pooled. A Larger Parish council of elected representatives from each of the neighborhoods formulates a program, agrees upon a common budget, and becomes the executive agency. Specialists in modern church leadership are employed to develop their fields of activity in each of the parish units as well as in the big events at the center. The Larger Parish engenders the spiritual unity for which Christ prayed and is given expression in a new sense of power manifest in the thought and life of a united people."

THE UNDENOMINATIONAL CHURCH

An undenominational church is an organized church not connected with any denominational body. Such churches are often called "union" churches; but that term will be avoided here because of its ambiguity.

ADVANTAGES

The undenominational church has certain advantages, which commend it to many people.

1. It is easily adopted, even where many denominations are represented, and in communities where competition among denominational churches has run high.
2. It is in harmony with the community ideal.
3. The people are free to form their own constitution, and to run their own affairs.
4. The spirit of unity is readily developed, even where the members have had diverse denominational origins.
5. Its service is readily accepted by unchurched elements of the community; and it enlists in membership many persons not previously interested in church activities.
6. The undenominational church appears to many better fitted to be a "community church," attracting and serving every one in the community, than a church with outside denominational connection. This theory would apply, however, only to places fairly homogeneous in denominational type.

DISADVANTAGES

Udenominational churches have also serious weaknesses.

1. Lacking the experienced leadership, the supervision and the inspiration afforded to denominational churches by officials, boards and conferences, udenominational churches often have antiquated systems of religious education, inefficient financial methods, difficulties in finding suitable ministers, and weak benevolence programs.

2. They are not protected by interdenominational agencies from competition on the part of new denominational churches.

3. In the absence of wise guidance from without, they sometimes fall under the control of sectarian factions, or of extreme radical or conservative groups, within the churches themselves.

4. Finally, churches without denominational connection, as has been proved by many unfortunate experiments, are liable after a short period to fall into inactivity or to be abandoned altogether, because of a lack of sustained local leadership.

SITUATIONS TO WHICH ADAPTED

1. The udenominational church is adapted, for use as a temporary expedient, in new communities where the people are much divided in denominational affiliation.

2. Being easily modified, the church of this type is suited to growing suburbs where it is not yet clear what denominations or faiths will ultimately predominate.

3. Certain udenominational churches have shown lasting vitality and efficiency in communities with strong, sustained local leadership, such places being frequently but not invariably suburban.

4. Where the union of existing churches is desired but there is difficulty in deciding upon type or upon denomination, an udenominational church can be adopted for the period of transition. But in many such situations temporary federation has been preferred.

5. It is the only practicable type of union where denominational competition has aroused antagonism against denominations.

THE AFFILIATED CHURCH

"The term 'affiliated church,' as here employed, signifies a church that in freedom to form its own constitution and control its own local affairs resembles the udenominational church, but that is connected with a denominational body for certain specific purposes, usually including ministerial supply and distribution of benevolences. Persons from other denominations are received to full membership with equal voting powers."⁴

Though the affiliated church is of comparatively recent origin, examples of this type have arisen spontaneously in all sections of the North and West.

ADVANTAGES

1. The affiliated church wins recognition as the church of the

⁴ *United Churches*, pages 100, f.

whole community more readily than does a church in closer connection with a denomination.

2. It more easily wins to its support and to its membership persons of diverse denominational adherence.

3. The church of this type receives from denominational officers and agencies, as the undenominational church almost never does, supervision, expert advice, ministerial supply, home-mission aid and inspiring fellowship; and through denominational agencies it has a regular part, recognized both by the denomination and by the church, in a world-wide missionary program.

4. The affiliated church also forms its own constitution and governs itself, which regular churches of denominations with centralized authority cannot do at all; and it does so with a freedom unusual even for churches of denominations with congregational polity.

5. Again, where circumstances admit of employing an assistant minister, this assistant may be chosen from another denomination largely represented in the constituency of the church. Such an arrangement could not easily be made by a regular denominational church.

DISADVANTAGES

On the other hand, the church of this new kind, under denominational supervision unfavorable to affiliation, may be converted into a denominational united church of the more usual kind, or even into a strictly denominational church.

On the whole, however, the affiliated church combines certain advantages of the denominational and of the undenominational types of union, at the same time avoiding certain disadvantages of each.

SITUATIONS TO WHICH ADAPTED

1. The affiliated church is adapted to communities, especially new communities, where many diverse denominations are represented among the inhabitants.

2. The status of affiliation has been adopted with good results by certain undenominational churches after an experience of the disadvantages of complete separation from any denomination.

3. It has also been adopted with satisfactory effects by certain denominational churches wishing to serve acceptably all elements of a complex community.

PROCEDURE REGARDING CHOICE OF TYPE

The people of the community, particularly the leaders, should be made familiar with the relative advantages and disadvantages of the different types of union in connection with their adaptation to local conditions.

Through a canvass or through a mass meeting, or through both, it should be ascertained what form of union is desired by the large majority of the people, especially by the members of the churches.

After consultation with denominational and interdenominational officials and respectful and sympathetic consideration of their advice,

the form of union should be selected largely on the basis of adaptation to local needs and the preferences of the people.

Unless agreement as to the form of union to be adopted is general and whole-hearted, final decision should be delayed. Time for mature deliberation and for the development of practical unanimity may be afforded, either by continuing the *status quo*, or by adopting for a time either informal cooperation or temporary federation.

PROCESS OF FORMING UNITED CHURCHES

WHO SHOULD TAKE THE FIRST STEP?

After the ground has been thoroughly prepared through the development of public sentiment for union, who should take the initiative in the actual combination of churches?

INTERDENOMINATIONAL AGENCY

This part is sometimes played by an interdenominational agency. A home-missions council, after team surveys in the state, has in some instances made recommendations to the churches of certain communities that they combine their forces. In other cases, recommendations looking toward union have been made after a survey by county councils of churches. Some interdenominational agencies take the initiative only after the suggestion has come to them from some church or individual in the community.

DENOMINATIONAL OFFICIALS

Another kind of agents from which the initiative has come consists of denominational superintendents. A single official, or the two or three in charge of the churches of a community, have either broached the matter to an interdenominational agency, or have communicated directly with their church or churches. The recommendation of denominational officials is reinforced by the habitual respect of their churches for their advice; and, also, for denominations of centralized authority, by their power to withdraw a minister, to make a church a mere point of a circuit, and to withdraw or supply home-mission aid.

CHURCH BOARDS

The suggestion need not come from outside the community. It may be made, for instance, by the official board of one of the local churches, or by the boards of two or more churches acting in cooperation. The course adopted has sometimes been to send out to the members of the church or churches a circular letter, outlining a plan of union and asking for an expression of opinion upon this. A single church board may call together the church to consider a plan of union; or two or more boards may call either a joint meeting or separate meetings for the same purpose.

MINISTER

A local minister, too, frequently takes the responsibility for initiating formal action. This he may do in any one of several ways. He may

call the matter to the attention of a denominational or an interdenominational official; he may assemble an informal group either of the leaders of his own church, or of those of all the churches; he may consult the other ministers of the place, either singly or in a ministers' meeting; he may call a meeting of his church for the purpose of considering union; or he may make arrangements for a joint meeting of the churches, or for a public mass meeting. Initiative on the part of ministers is most effective if all the ministers resident in a community are in favor of union and act in cooperation.

AUXILIARY ORGANIZATION

Again, the ball may be set rolling by an auxiliary organization of a church. This may be either a brotherhood, a young people's society, or a women's society. The organization may make a canvass of the community in order to sound public sentiment regarding union; it may introduce a formal proposal of union before a meeting of the church, either by means of a written communication or through a representative; or, finally, it may take up the matter with the corresponding organizations of the other local churches. If the last mentioned step be taken, either or both of the kinds of procedure previously mentioned can then be undertaken by the societies acting in cooperation.

GROUP OF BUSINESS MEN

In a number of instances, a union movement has been initiated by the business men of the community. After conferences among themselves, they have made plans for a public mass meeting, inviting a speaker or speakers, making arrangements as to chairman, place and hour, and announcing the meeting through the local paper and through notices from church pulpits and upon bulletin boards.

INDIVIDUALS

An individual church member can sometimes set the matter afoot, by bringing a proposal looking toward union before a meeting of his own church. Several members, the number depending on the provision of the church constitution, can call a special church meeting for the purpose. Instances have occurred in which three laymen have by agreement introduced the subject at the same time, each before his own church.

ACTION BY CHURCH OR CHURCHES

Once the matter has been brought before a church meeting, it is in order for the church to take action. When the proposal is presented to two or more churches simultaneously, the appropriate action is to appoint representatives, usually three, to serve with representatives from the other church or churches as a joint committee. Those chosen should be persons that combine practical wisdom with Christian spirit; they should usually be prominent church leaders, being frequently officials in the church; and should include persons of both sexes.

If the union project originates within a single church, this church may propose union to the other church or churches. The church making the proposal is often the stronger church, but is sometimes the weaker. It is frequently the church that has a building or a minister when the other church lacks one or the other. If it is at all conceivable that all the churches in the community should unite, the approach to all should be made at the same time, as delay might prejudice against the whole movement a church that has reason to consider itself neglected.

The proposal, which may take the form either of a letter or of formal resolutions, should be worded with great care. It should give due prominence to ideal motives for union, as well as to economic motives; it should be made in the spirit of self-sacrifice and of accommodation; and both in terms and in style it should consider the feelings of those addressed, especially if they are the weaker party.

At the same meeting at which it is voted to extend the proposal, the church should appoint representatives to act with a corresponding group from the other church or churches as a joint committee, in case the proposal should be entertained.

THE JOINT MEETING

The joint committee should at once make arrangements for a meeting of all parties concerned. It is usually best to hold the meeting on neutral ground, in a public hall for example, or in the auditorium of the school, instead of in a church; though if the invitation comes from one of the churches, the meeting may be held in the building of that church. The state interdenominational official, if there is one, should be invited to attend and assist; and denominational superintendents in charge of churches concerned, especially if known to be favorable to union, should also be invited. The date of the meeting will naturally be made such that these officials can conveniently be present.

Pains should be taken to ensure the presence, not only of the members of the churches concerned in the union project, but of non-member constituents, and of all other Protestant inhabitants of the community. The meeting should be well advertised, and the plans under consideration should be set forth clearly. It is important, also, that the joint committee have ready to submit to the meeting for consideration, a definite proposal, including the type of union they think it wise to adopt, and if practicable, tentative articles of union. In making these plans help may often be obtained from an interdenominational secretary, or from the denominational superintendents.

The success of the meeting will depend to a considerable extent upon the chairman. The presiding officer on such an occasion should be acquainted with local leaders and familiar with church and community conditions; he should be a man of dignified position, such as a minister, an educator, a judge or the like; and he should be open-minded, conciliatory, acute and quick of mind, Christian in spirit, and gifted with a sense of humor.

The principal address of the occasion may well be given by an interdenominational official, by a denominational superintendent favorable to union, by the minister of a successful united church or by some other leader in the movement toward uniting churches.

Plenty of time should be reserved for the presentation of the views of members of the different local churches, and for the expression of various positions concerning the projected union. The discussion, however, should be held to the definite issue determined upon by the joint committee. To this end a set of propositions, or a model form of articles, distributed before or during the meeting, has sometimes been found helpful. Every effort should be made by the chairman and by the leaders in the union movement, to keep the spirit of the discussion fair, unselfish, conciliatory, free from narrow sectarianism, lightened by humor, and full of devotion to the religious interests of the community as a whole. It should be made clear that the real aims of the different churches can be attained better through union than in a state of division and rivalry. The economy of resources that union would render possible should be made clear; but great pains should be taken to lay the major emphasis not on economy but on increased efficiency, and on the ideal motives to be served by union. Denominational loyalty should not be belittled, but should fall into the shadow of the interests of Christianity in the community as a whole. Above all, it is important to avoid all appearance of hurrying or coercing a decision in favor of union. If agreement is not general and cordial, the whole question, or the points in debate, may be referred to the joint committee, with instructions to report at an adjourned meeting.

If, however, an agreement is reached, a definite proposal, which may be that prepared by the joint committee with or without amendments, or may be one based on a new plan arising out of the discussion, may be referred by the joint meeting to the separate churches, to be acted upon by them.

CHURCH MEETINGS

Separate business meetings of the churches should then be called in accordance with the provisions of the different church constitutions. The meetings should if possible be held at the same hour, so that the action of one group may not be influenced by that of another. At each meeting the proposed agreement should be read and fully discussed, both as a whole, and article by article. The advice already given concerning the discussion at the joint meeting applies equally here.

A church sometimes votes to enter a union provided the other church or churches will agree to some condition, which sometimes refers to the use of its own church building for worship; the calling as the first minister of the united church either of its own pastor or of a minister of its denomination; or acceptance of some distinctive practice, such as psalm-singing or a weekly communion service. If it is at all possible, however, each church should enter the union without con-

ditions, the decision in regard to what is best for all being left to the joint committee, or to a church council to be appointed later.

Unless sentiment for union within a church is cordial and nearly or quite unanimous, it has been found unwise to press an immediate vote. Instead, it would be better to adjourn the meeting till a later date, or even to abandon for the time the idea of union.

How to Form Unions of the Different Types Out of Two or More Churches

TRIAL ASSOCIATION

Instead of deciding at the outset on one of the four types of union, churches may cooperate temporarily on a less formal basis. In this way they may secure favorable conditions for becoming better acquainted, thus learning whether they really wish to combine their fortunes permanently or not; and they may also test and perfect methods of combined action. This form of cooperation is easily adopted, because there is nothing binding about it.

Trial associations are of three kinds:

1. One or more churches, usually relatively small, may join in all the activities of another church, bearing part of the expenses and sharing in church work of all kinds.

2. The churches may carry on common activities on equal terms through a joint committee, without a formal agreement.

3. Or, finally, the churches may enter a temporary federation.

The last alternative has several advantages over the others. First, the definiteness of the arrangement diminishes the likelihood of disagreement, and of separation upon slight and passing grounds. In the next place, standardized articles, based upon the experience of many similar partnerships, make it possible to avoid the more usual pitfalls. And, finally, in sections where federation is common official encouragement and assistance are easily obtained.

If trial federation is adopted, the agreement should be for a specified period of time; the arrangements made should be definite, expressed in writing, and formally adopted; and pains should be taken to ensure their being well understood by all.

THE FEDERATED CHURCH

ARTICLES OF FEDERATION

The preparation of articles of federation is a serious and important task, upon which joint committees have sometimes spent many meetings over a period of weeks or months. Upon the nature of the provisions it often depends whether federation succeeds or fails. The articles must cover all points in regard to which there might otherwise arise misunderstanding or dispute—such points as use of building for worship, the denomination of ministers, the personnel and method of appointment of the joint committee, conditions of church-membership,

and so on. The articles must naturally be adapted to local conditions, and acceptable to all elements of the federated church.

In view of the difficulty and delicacy of the task, the joint committee should secure all possible help. The Articles of Federation prepared by the Massachusetts Federation of Churches, which are printed on pages 65 through 67 of this pamphlet, may well be used as a working model. They have been adopted by many federated churches, their operation has been closely observed, and they have been repeatedly revised in the light of experience. For Massachusetts, therefore, and for other states where conditions are similar, they embody the policies that have been found to work best. The committee should compare with these articles whatever other forms are available. They should also consult any accessible interdenominational official or denominational superintendent acquainted with the working of federation; and should enlist the cooperation of any local man or woman of exceptional wisdom, practical sense, and skill in the use of written words. Some light on problems relating to organization, property, minister, and so on, may be gained from the later sections of this pamphlet.

Attention will now be called to a few important details in connection with the articles of federation. The first point concerns the form of local church government. Since the large majority of village church-members in New England belong to churches where important questions are decided by a vote of the whole church, the Massachusetts articles naturally provide for the same kind of church government under federation; though Article IV, Section 5, provides for concurrent action of constituent churches according to their own denominational usages. For federations composed of units one or more of which is governed by a representative body such as a session or governing board, it may be considered desirable to give more power to the joint committee. The relative advantages of the congregational and the representative forms of local church government are discussed on pages 36 and 37. If representative government is desired, it will be necessary to modify Article III, Section 1, and Article IV, Sections 5 and 6. Suggestions for substitute provisions may be found among the alternative versions on pages 68, 69.

Equal representation of the different churches on the joint committee has been found conducive to better feeling than representation in proportion to membership, because of the resulting sense of equality. This is usually the arrangement even when one church is relatively small.

Closely knit cooperation has been found to work with less friction and to be more likely to be permanent than loose cooperation. A joint canvass with a common treasurer, for instance, has been found better than the division of financial responsibility between the units. No form of cooperation, however, should be urged contrary to the wish of even a minority, unless the dissenting group is very small and silent.

Provision for withdrawal should be included in the constitution, because relations between churches are apt to be happier if they are not

considered binding for life; and also because a definite arrangement, with a fixed interval before separation, forms a safeguard against hasty action, and gives both sides time to arrange for the resumption of separate activities.

THE DENOMINATIONAL UNITED CHURCH

THE CONSOLIDATED CHURCH

A consolidated church, that is, a denominational united church arising through the union of two or more churches, may come into existence in either of two ways: through the merging of one or more churches in another denominational church; and through the combination of two or more churches as a church of a denomination different from that of any of the constituent churches. To merge one church in another, the church to be merged is disbanded, having voted its members letters to the other church; whereupon the latter church receives the members by letter, retaining its former constitution and denominational relationships. To consolidate two or more churches as a church of a new denomination, both or all the churches are disbanded, and their former members then organize a church of the chosen denomination.

When consolidation is intended, the aid of the proper denominational officials should be enlisted wherever possible; and such assistance is indispensable either for the disbanding or for the organization of a church belonging to a denomination with strongly centralized polity. Officials are naturally ready to assist in proceedings tending to strengthen a church under their charge, or to add to the number of their churches. It is not generally considered ethical for a denominational official to help a church to leave another denomination for his own, though this has been done under exceptional circumstances. If it is impracticable to obtain the cooperation of a denominational superintendent, a lawyer well versed in the laws of the state regarding churches should be consulted.

Brief summaries of the forms of procedure for disbanding a church and for organizing a church will now be given. They apply only to churches of denominations for which the local church is self-governing.

*How to Disband a Church*⁵

If a grant or loan has been made by any denominational agency toward the expense of erecting the house of worship, or if home-mission aid has been contributed toward the salary of the ministers, all such equities should be satisfied, after consultation with denominational officials and with a competent lawyer. Debts of any kind must, of course, be paid.

For some denominations it is a common though not an invariable practice to invite by letter neighboring churches of the denomination

⁵ Facts from Barton, *Law of Congregational Usage* (Chicago: Advance Publishing Co., 1916), pages 123, 124; and from Hiscox, *New Directory for Baptist Churches* (Philadelphia: Baptist Publishing Co., 1894), page 60.

to send representatives to a council designed to assist in disbanding the church. If no council is called, the regional denominational body should be consulted, either through the denominational superintendent, or by application in writing or by a representative to the annual meeting of this body.

A meeting of the church for the purpose of disbanding should be formally summoned, the purpose of the meeting being stated in the call. If the church constitution does not fix the interval that must elapse between the notice and the meeting, use should be made of the longest interval set for any purpose.

At the church meeting, if held without council, the first thing to be done is to move that the church take the necessary steps preliminary to disbanding. Under this motion, the wisdom of the proposed step should be fully discussed, abundant opportunity being given for the expression of the views of any that may be opposed. Here, and throughout the meeting, it should be kept in mind that the older members, in giving up their church, are making a great sacrifice. The achievements of the church in the past should be recognized; and the dissolution of the organization should be represented not as surrender but as a necessary condition to the formation of a larger, united church, in which the life of the denominational church will be perpetuated.

After the preliminary vote has been passed, disposition should be made of any real property. The situation in regard to property rights for the denominations represented in the Home Missions Council is given in the statements concerning these denominations on pages 50-64 of this pamphlet. For property vested in the denomination, and for property held under conditions, see pages 40; 42, 43. Real property under the control of the local church the trustees may be directed to transfer to the church that the members are about to join; or they may be directed to sell the property, turning over the proceeds to that church; or to deed the property to some agency of the denomination, such as the church building society or a home-mission board; or they may be instructed to make such other disposition of the property as the church may determine.

If provisions of a church charter affect the disposal of church property, to make the necessary adjustment requires an enabling act of the state legislature.

Disposal should next be made of pieces of personal property belonging to the church, such as an organ, a communion service, a pulpit Bible or memorial windows. Whatever the united church can use may well be transferred to it. Other articles may be presented to some church known to be in need of them; or they may be sold, in which case a bill of sale should be voted; or they may be otherwise disposed of.

A vote regarding the disposal of the church records is then in order. They may be deposited with some agency of the denomination, or may be entrusted to the care of the clerk of the church to be joined, or may be deposited with a local or sectional historical society.

The next step is to authorize the clerk to give the members letters

to other churches. These letters should be prepared beforehand, and should be signed immediately after the vote. A single letter is sufficient for those entering another church as a group. Others should be given letters to the churches of their choice. An attempt should be made beforehand to communicate with non-resident members, so that such arrangements may be made for them as they desire. To provide for persons not heard from the clerk should also be authorized to give letters to qualified persons in the future, as they apply for them.

The motion to disband is now in order. One form recommended is as follows: "That we do here and now, by this act, disband as a church, and cease to exist as a corporate and covenant organization."⁶ The similar vote, "That the . . . church of . . . do now disband," is also allowable. A majority vote is not sufficient. If the church constitution does not make provision for the matter, the largest vote fixed for any sort of action should be required.

How to Organize a Church

Choice of Denomination

The denomination of the church to be formed is sometimes decided for the community by an interdenominational agency. This comes about in some instances through allocation or through exchange of fields, the interdenominational agency taking the initiative. It also occurs when the people of a community apply for assistance to a state interdenominational agency, which thereupon gives its advice after study of the situation. In other cases, the people themselves, through a household census, a mail questionnaire or a mass meeting, sound the denominational preferences of the people. Use has sometimes been made of such questions as these:

1. Do you desire a united church in . . . ?
2. Do you desire it to be affiliated with some one denomination?
3. If so, what denomination do you prefer: First choice? . . .
Second choice? . . .
4. What will you give per week to support this church?

If no clear preference for a particular denomination is shown by a large majority of the people, selection should be made of the one on which all elements can most readily come together. If two denominations are strongly supported by rival groups approximately equal in size, agreement can often be more easily reached through the choice of a third denomination. A comparison of the statements regarding various denominations on pages 50-64 should help in making a choice.

At a preliminary conference⁷ of the prospective members or of their leaders, certain arrangements should be made for the meeting to organize the church. A tentative list should be prepared of those intending to become members by letter, and another of those desiring to come in on profession of faith. A constitution, a creed and a

⁶ Hiscox, page 60.

⁷ Facts from Barton and from Hiscox. The directions apply only to churches of congregational polity.

covenant may be prepared at this time, or may be left till later. A suggested form of constitution is given on pages 67-70. An introduction or preamble may state that a certain church or certain churches (named), dissolved in anticipation of the formation of the church, are perpetuated in it. The constitution should contain no provision concerning membership, doctrine or denominational practices that would be likely to estrange any element of the public to be served. The time and place of the formal meeting should also be decided upon, and the announcement of this meeting should be arranged for.

If the help of a council is desired, one may be called according to the directions on pages 27 and 28.

At a meeting to organize the church, a majority of those desiring to become members should be present. Those coming from other churches should present their letters. The lists of intending members should be read, and opportunity should be given for the expression of objections to any name. After agreement has been reached concerning the future members, it is in order to move that the meeting proceed to the organization of a church, to be called the . . . Church of The question should be discussed thoroughly. All prospective members have the right to vote.

If the constitution, creed and covenant are ready, they may be adopted or referred to a committee for revision. If they are not ready, a committee, including persons from different denominational groups, should be appointed to prepare them.

The organization may be completed at a Sunday service of worship, with baptism and communion service, and the charge to the church. In that case, the right to join as charter members may be extended to all received on or before that occasion.

Application for admission to the regional body of the denomination should be made through the denominational superintendent, or at the next annual meeting of the body.

THE AFFILIATED CHURCH

The procedure for forming an affiliated church is for the most part the same as that just described for forming a denominational united church of congregational polity. In applying for denominational connection, however, it should be made clear that the status desired is that of loose affiliation; and the forms of cooperation contemplated should be clearly set forth.

THE UNDENOMINATIONAL CHURCH

Where denominational churches already exist, an undenominational church may be formed to unite their members in any one of the following ways:

1. The original denominational churches, or such of them as so desire, may be continued in existence in a dormant state, to hold church property, to enroll denominational membership, and to transmit de-

nominal benevolences; while an undenominational church is organized to conduct all local church activities. This is a temporary expedient and is not without its dangers; but it is easily initiated and is in force in a number of communities.

2. Churches of denominations for which property rights are vested in the local church may transfer their property to an undenominational church, which, of course, must first be organized, may vote their members letters to the undenominational church, and may then vote to disband. Further particulars about how to disband a church are given on pages 27 through 29.

3. Churches of congregational polity, after consultation of regional executives, may vote to withdraw from the denomination, thereupon notifying the proper official bodies of the action taken. For light on difficulties in regard to church property that frequently arise in such situations, see pages 39 and 40 of this pamphlet.

An undenominational church is organized in the same way as a denominational united church,⁸ except for the provisions in regard to denominational connection. A constitution suitable for an undenominational church is given on pages 71 through 74.

How to Form a United Church Out of a Single Church

Up to this point, we have been considering the formation of united churches of different types through the combination of two or more existing churches. United churches may also be formed in communities having only one church, which has been of the traditional denominational kind. The transition may be made in either of two ways: responsibility for a wider than denominational constituency may be allocated to a church by interdenominational agreement, or the church may assume such responsibility of its own accord.

In either case, the church at a regular meeting or at one called for the purpose, should pass resolutions assuming responsibility for religious ministry to the whole community, or to a specified unchurched part of the community. A possible form of resolutions is given on page 70. If any requirement for church-membership, either doctrine or rite, would tend to exclude or to repel persons from other denominations, provision should be made for the reception of such persons as members in a way acceptable both to them and to the church. The alternative methods in common use are open membership and associate membership, which are described on pages 37 and 38. Open communion, if not already practised, should be adopted. If any of these arrangements are contrary to the constitution of the church, amendments, prepared in advance, should be submitted to the vote of the church at this time, the requirements concerning amendments having been fulfilled.

The new régime may be signalized in several ways, in order to make the change known to those it is desired to reach. A favorite device is to adopt a new name. A call is frequently extended to a

⁸ See page 29

minister familiar with the work of a united church. The services should be made more generally attractive; and possibly some new form of church service may be introduced. A campaign of personal evangelism is sometimes found helpful, or a drive for new members. An every-family canvass may be made the means, not merely of financing the new enterprise, but of spreading the idea that henceforth the church is to be a community institution. A program of community service may be instituted; and a community house is sometimes erected.

The adoption of wider responsibility has sometimes been accompanied by a change of denominational connection. This may well be the case when population has shifted, so that another denomination would appeal to a considerably larger proportion of the inhabitants. It may sometimes seem desirable where the local church situation has become so set that development is believed to be impossible without fracture and a new start.

If the cooperation of the denominational superintendents concerned can be secured, they will take the lead. Otherwise, the appropriate procedure is to withdraw from the sectional body (conference, presbytery, association), and apply for admission into the sectional body of the denomination desired.

Changes of Status

In order to enable a church to serve a wider constituency more generally and more effectively, a change of status of one kind or another has sometimes been judged advisable.

FROM DENOMINATIONAL CHURCH TO AFFILIATED CHURCH

A change from the usual relation with a denominational body to the status of an affiliated church has been made in a number of communities where among those to be reached were many not of that denomination, who were repelled by the denominational name or practices. This transition may be accomplished by churches of congregational polity in the following way:

A committee should first be appointed to consider ways and means and to make the preliminary arrangements. This committee should decide what forms of cooperation with the denomination they consider it advisable to retain; and should draft resolutions, planned with care, embodying the decision to change the status, and also specifying the forms of cooperation contemplated. These resolutions, after discussion and any emendation deemed necessary, should be adopted by the church under conditions similar to those required for disbanding a church, as described on page 27. A copy of these resolutions should thereupon be transmitted to the proper denominational official. In some instances, the mutual recognition of a looser relationship by church and denominational officials has been a matter of gradual evolution.

Churches of denominations with centralized authority, besides passing similar resolutions, sometimes need to adopt a new constitution,

which the committee in charge of the matter may prepare on the basis of the form published on page 67. The cooperation of denominational officials is almost essential. In case it is desired to become affiliated with a new denomination, unless official cooperation can be secured, it may be found necessary to disband as directed on page 27, and then to form a church affiliated with the chosen denomination, according to the instructions on page 29.

FROM DENOMINATIONAL CHURCH TO UNDENOMINATIONAL CHURCH

Where prejudice against denominations is so strong that any denominational relationship forms an unsurmountable barrier between the church and those to whom it would minister, a church may decide after careful consideration to take the serious step of cutting loose entirely from any denominational connection. In recognition of the fellowship and of the manifold services received in the past from the denomination, it is only courteous to consult beforehand either a council, the regional superintendent or the regional body. A church of a denomination of congregational polity may become an undenominational church by passing a formal vote to withdraw from the regional body of the denomination, under conditions similar to those required for disbanding a church, and by thereupon notifying this body of their action. A church of a denomination of centralized authority usually forms a new church, not connected with any denomination, the denominational church continuing a nominal existence. The undenominational church has sometimes, though not invariably, been allowed to use the property of the dormant denominational church.

FROM UNDENOMINATIONAL CHURCH TO AFFILIATED CHURCH

Change of status of an opposite kind, namely, from that of an undenominational church to that of loose connection with a denomination, has been effected in not a few instances. Churches have been led to this step by a sense that they need some of the services that denominations afford their churches, such as ministerial supply, protection against competition, home-mission aid and expert advice of one kind or another. The necessary steps are first, to pass formal resolutions adopting the status of affiliation and defining its limits, and secondly, to apply for admission into the regional body of the denomination.

FROM UNDENOMINATIONAL CHURCH TO DENOMINATIONAL UNITED CHURCH

An undenominational church desiring the regular denominational status will have no trouble in enlisting official cooperation. If difficulty is experienced in learning the name and address of the proper official, application can be made to the secretary of the interdenominational state agency if one exists, or to the executive secretary of the national Home Missions Council.⁹

⁹ For addresses, see pages 79-81.

Incorporation

Incorporation, which is more and more recognized as desirable for all churches, and which is required by law in some states, is especially important for united churches, especially for those of the types not directly in charge of a single denomination.

ADVANTAGES

The advantages of incorporation are as follows:

1. Under incorporation, legal provisions ensure the property of a church against ignorance, neglect, carelessness and unscrupulousness on the part of those to whose care it is entrusted.

2. Incorporation protects the property of individual church-members from liability for debts incurred by the church.

3. If not only are two or more churches to be united, but if one or more of them have had the double organization into church and parish or society, to incorporate the united church greatly simplifies the situation; if desired, it may bring power over church property into the hands of the church-members alone.

4. Through incorporation, a federated church is enabled to hold property as a unit.

5. Incorporation is particularly desirable for an undenominational church, since the absence of supervision by denominational officials renders that of the state all the more necessary.

6. Through incorporation, finally, a united church gains greater stability. It acquires a sense of identity as a unit; so that the elements are less likely to entertain the idea of separation. After incorporation, too, separation is more difficult to accomplish.

PROCEDURE

When it is desired to incorporate a church, the laws of the state in regard to incorporation should first be ascertained. At a church meeting of which due notice has been given, some such resolution should be passed as the following: "Resolved, that this church hereby apply for incorporation under the laws of the state." The legal number of trustees should then be elected; and it should be voted that these trustees and other persons named, to the number required, should act for the church in preparing and filing the necessary papers. Great care should be taken in preparing the articles of incorporation, if it is desired to include provisions other than those of the standardized form; for once legalized the articles can be changed only by act of legislature.

PROBLEMS ENCOUNTERED AT OUTSET

The different groups combining in a united church bring with them inconsistent usages and interests. One group says "debts"; another, "trespasses." One baptizes by immersion, another by sprinkling. One is used to holding the communion service bi-monthly; a second,

monthly; a third, weekly. One sings hymns; its new partner, psalms. Each group usually hopes the united church may use its house of worship, and that it may choose a preacher of its own denomination. To reconcile these usages and interests occasions many problems. In the solution of these problems several principles are more or less consciously applied.

PRINCIPLES

1. Whenever it is possible, the two practices are used in *combination*. This is always the case with baptism. Certain churches combine the two ways of administering the communion service, some members receiving the elements at the altar and others in their pews.

2. Where it is not possible to combine unlike methods, *alternation* may be adopted, especially at the outset. This is a common practice in regard to the use of different houses of worship, and in regard to the denomination of the minister.

3. In other cases, *equivalent concessions* are made. For instance, when a certain church adopted the denomination of the church with which they were uniting, the latter church agreed to the use of the building of the former as the regular house of worship.

4. Within several united churches where the spirit was exceptionally good, there was *rivalry in surrender*, each of the two units vying with the other in giving up its own way. Indeed, each was always willing to make greater sacrifices than the other church would permit. This spirit made it possible to choose the course that was for the best interests of the united body.

5. Still another way of deciding questions at issue was through *arbitration*. This method was applied most frequently to the selection of a permanent house of worship.

6. When agreement has proved hard to reach, the policy of *delay* has often been adopted. It has been held far better to save the union at the expense of continuing makeshift arrangements. Situations of this kind have resulted in the putting off for years of the erection of many greatly needed church buildings.

Problems arise not only from conflicting desires of the groups combining, but in connection with the machinery of union, since united churches are so new that their forms of organization and of procedure have not yet become standardized.

Certain problems of both these kinds, encountered on the threshold of united activity, will now be considered. There will be no attempt to give a systematic and comprehensive discussion of all the problems of united churches; but only to offer practical assistance to the leaders of union movements in answering specific questions.

PROBLEMS CONNECTED WITH CHURCH ORGANIZATION

When a constitution is being prepared, several questions present themselves regarding the organization of the church. One of these is:

Should church government be congregational or representative?
That is, should all questions be decided by the whole church, every member of legal age having his say and his vote; or should a council or councils made up of representatives elected by the church, be authorized to make decisions as well as to execute them?

1. A denominational united church, especially if of a denomination having a highly standardized form of local church government, will naturally follow the denominational system.

2. Any unions composed of churches governed in the same way may be expected to use the form to which they have been accustomed.

3. In other situations, choice between the contrasting types of church government should be influenced by the following considerations:

a. Where there is a high general level of intelligence and of self-control among the church-members, the congregational form of government has two advantages:

(1) It is better adapted to enlist interest and a sense of responsibility in the membership at large; and

(2) It is adapted to train a larger proportion of the membership in church government, and thus to enlarge the potential leadership.

b. The representative form of government, on the other hand, has the following advantages:

(1) Where most of the church-members feel, and possibly are, unable to join effectively in the deliberations of the church, the representative form of government strengthens the power of the natural leaders.

(2) Tasks entrusted to a small group are more likely to be performed. What is everybody's business is nobody's business.

(3) In the early stages of churches formed out of diverse denominational elements, while the groups are becoming adjusted and their interests are being harmonized, the danger of friction may be lessened if delicate questions are debated and decided by elected representatives, who are presumably the wiser members.

c. The choice of one or the other of these two forms of church government, or of some combination of the two, will evidently depend upon local conditions.

How many executive boards should a church have?

The alternative arrangements in common use are the following:

1. One board, to which is given responsibility for all phases of church work.

2. Two boards: one to care for spiritual matters, the other for the temporal interests of the church.

3. Three boards: the first to care for spiritual matters; the second, for finances; the third, for property.

4. Several committees, each to look after a special department of church work.

Choice among these arrangements should be determined by the following considerations:

1. The number of church workers available.
2. The relative importance ascribed to centralization and to specialization.

If there is more than one board, some means of coordinating them should be provided.

Should the church board or boards be composed of church officers de officio, or of representatives of denominational groups?

1. Where denominational groups are self-conscious and jealous of their rights, as may well be the case in early stages of union, representation is important.

2. Under other conditions the *de officio* method has the following advantages:

- a. It does not serve as a reminder of denominational segregation.
- b. It gives assurance that those who suggest or determine church policies shall be persons thoroughly conversant with the problems of the church.

PROBLEMS CONNECTED WITH MEMBERSHIP

What should be the conditions under which members are admitted to a united church?

Conformity to no denominational doctrine or practice should be required. If any formula of belief is used, it should include only points believed to be accepted by all Protestant churches (or, by all evangelical Protestant churches). The main emphasis should be laid on the Christian way of life, on loyalty to Christ, and on a common purpose. Members should be received by letter from churches of any other Protestant denomination. Those joining the church on confession of faith should be allowed their choice of forms of baptism; and if any candidate has conscientious scruples against the use of ceremonial forms (as do the Friends), he should be received without baptism.

Should persons received into a united church be permitted to retain their membership in a church of the denomination each prefers?

In favor of the practice is the fact that in this way persons can join a united church without feeling that they are thus sacrificing their denominational loyalty. Against it are two considerations: First, the practice may prevent thorough-going loyalty to the united church. Secondly, it interferes with the accuracy of church statistics, always difficult to secure. If such duplicate membership is allowed, each individual taking advantage of the provision should report his new church relationship to the clerk of his church, asking that his name be transferred to the appropriate list.

In what kinds of situations is associate membership desirable?

Associate membership is most common with denominational united churches. It is found in situations of three kinds:

1. It is found, first, in churches of denominations holding strongly to some distinctive belief or practice, such as immersion, in order to

safeguard the belief or practice, and to retain in the hands of those that hold it to be essential, the leadership and the control of church property.

In situations of this kind the privileges of associate members are sometimes limited. Though permitted to vote on most questions, they may be forbidden to do so on one or more of the following issues: election of a minister; election of certain church officers, especially deacons; amendments to covenant, creed or constitution; and questions relating to the use and disposition of church property. By some churches they are forbidden to hold the office of deacon; in others, they are not permitted to constitute a majority of any church board.

2. Associate membership has been adopted, again, by a number of churches desiring to enlist a group of persons intensely loyal to their own denomination. In certain cases of this kind, after provision has been made for associate membership, the persons in mind have been found willing to enter the church as regular members.

3. In the third place, associate membership is adapted to communities having a large temporary population, such as college towns and seasonal resorts. In order to draw transient residents into close association with the local church without interfering with their permanent church relationship, a form of associate membership is provided that terminates automatically on departure from the community.

Except under the conditions described above, associate members are frequently given equal responsibilities and equal rights with regular members.

Associate members should not be included in the membership figures reported to denominational officials, since they are counted as members of their original church.

What is "open membership"?

The arrangement whereby persons of other denominations are received to regular membership without conditions or restrictions. This plan seems to be more common than associate membership, except in communities with a large transient population.

Should a federated church have an undenominational membership roll? That is, should it be made possible to join a federated church without joining any denominational unit of the federation?

In favor of an undenominational roll it is frequently argued that with such a plan persons of denominations not represented in the federation are easily drawn into membership; and that some are won that could not be persuaded to join at all, if to do so they must join one of the denominational units.

Against an undenominational roll it is urged:

First, that since a federation is in itself not a church but a partnership of churches, persons whose names are enrolled on an undenominational list do not, literally speaking, become church-members. But though this is technically true, yet a federation as a unit soon comes to receive all the veneration usually felt toward a church.

Secondly, that this course would add one more group to those

already present. But the undenominational members do not have group consciousness, except, perhaps, in a few churches where they are given representation on the church council. The new group that is conscious of its identity is the federated church, of which organized churches and undenominational members are alike parts. Sense of unity as a federated church is sometimes expressed through the preparation after a few years of a single roll on which all members, whatever their denominational classification, are registered in alphabetical order.

Thirdly, that if the federation should be dissolved, those on an undenominational roll would no longer be members of a church.

When two or more church organizations are amalgamated, should all the members of each group automatically become members of the united church, or should each individual become a member through signing the new constitution?

In favor of requiring subscription to the constitution is the sense of personal responsibility thus engendered. Against it is the tendency for a few persons, either opposed to union, not fully in favor of it, or merely a little strange in the new conditions, to delay taking the step, and possibly never to fulfill the requirement; so that there may be some doubt as to whether they are really members or not. In situations where this is likely to occur it is better to take the cooperation of individuals for granted.

PROBLEMS CONNECTED WITH PROPERTY

When a united church uses buildings belonging to federated or dormant denominational churches, who should be responsible for their maintenance?

The united church. This arrangement both lessens the divisive consciousness of separate ownership, and makes it more practicable to use all properties in whatever way conduces to the common good. The buildings are usually put at the disposal of the united church without formalities. More assured control of them is sometimes gained by leasing both or all the buildings for a term of years at a nominal rent.

Can a federated church own property?

Yes; if the federated church is incorporated, the incorporation can hold property through trustees.

Can a denominational church transfer its property to a united church?

This depends on several factors:

1. The denomination of the church. The last paragraph of each of the statements on pages 50 through 64 tells whether for the denomination in question rights to local church property are vested in the local church or in the denomination.

2. Equities resulting from financial aid. Church property is subject to any equities a denominational board may have acquired through assistance in erecting a building. It is sometimes held that equities are also established through granting home-mission aid toward salary of minister.

3. Reversionary rights. Property given to a church on certain conditions may be forfeited through changes incident to union. For example, a building, or the land on which it stands, may have been given on the condition that it revert to some person or persons, or to a denominational agency, in case preaching of a given denomination should cease to be provided.

4. Charter provisions. The charters of some old churches contain provisions that restrict the transfer of property.

When a united church desires to own or to use property the rights to which are vested in a denomination, what course should be followed?

The trustees of the property, on instructions from the denominational church, should present the case to the regional body of the denomination, either directly or through the denominational superintendent. In such cases denominational bodies have pursued one or another of the following courses:

1. They have lent the building to the united church for so long as it should be used for religious purposes.

2. They have presented the building to the united church, sometimes at once, sometimes after a trial period. When a loan or grant had been made by a church building society, repayment was frequently but not always exacted.

3. They have sold the building to the united church, either for its full value or on payment of only part of the value.

4. They have sold the building to some person or group other than the church.

It is wise to find out at once just what arrangements can be made with the denominational authorities. Unsupported rumors have embittered promising situations. The arrangement made by the officials has often been better than had been hoped.

In at least one instance, an enabling act was passed by a state legislature to make it possible for a denominational church to transfer its property to a federated church of which it had been part for many years. The obstacle that made this necessary was not denominational but legal.

If it is found hard to decide which of two or more buildings at the disposal of a united church should be improved as a permanent house of worship, what should be done?

The church should ask an impartial committee to investigate the conditions and give their advice. In selecting the members of the committee, two questions should be asked: What individuals are trusted by both or all parties? and What individuals possess among them the necessary kinds of special information required in the particular situation? Such committees have included an interdenominational official, an architect, a lawyer, and a professor from a neighboring college. A committee should not be asked to serve unless all parties agree to abide by their advice. Insistence on the part of one of the churches on the use of their own building, contrary to the advice of the committee, has proved a serious mistake.

How may a united church having at its disposal two or three small buildings, attain an adequate church plant?

By using one of the following plans, or a combination of two or more of them:

1. The addition of one building to another.
2. The use of one building for worship, and the other for the sessions of part of the Sunday school and for other religious purposes.
3. The sale of one or more extra buildings, sometimes including a parsonage, the proceeds being devoted to the improvement of the remaining church edifice.

Should two houses of worship be retained after union is generally accepted as permanent?

No, for several reasons:

1. An extra building forms a danger to the stability of the union, by making it easier to resume separate existence.
2. An unused church building also facilitates intrusion into the community by some other religious group, which in practice is often of the ecstatic type. For if a church building stands vacant, it is hard to refuse the use of it for religious services, even if these are believed undesirable in character. Such services may lead to the organization of a new church; and this would promote church competition, the very thing the united church was formed to remedy.
3. The maintenance of an unneeded house of worship involves waste of money in repairs, and failure to utilize the building as a social instrument.

4. The common sacred associations that help to weld together a united church cluster much more easily around a single building.

What disposal may be made of an extra church building?

1. It may be adapted for use as a community house, under the supervision either of the church or of a community organization.
2. It may be given to an incorporated village, or to a township, for use as a school, a library, or a gymnasium, or for some other public purpose.
3. It may be sold. Some church buildings have been sold to organizations, such as the Grange, that intended to devote them to public purposes. When the use intended by a purchaser has been utilitarian, the condition has sometimes been made that the building should be so changed in appearance that it would no longer look like a church.

When a building is diverted from sacred uses, or is sold, the fullest consideration should be shown to the members of the church making the sacrifice.

If money owned by one unit of a federated church is devoted to the improvement of a building used in common that is the property of another unit, how may the rights of the unit owning the money be ensured against possible separation?

The church holding title to the property may give the church furnishing the money a mortgage, without interest, to be paid only in case of separation.

If in case of a united church of any type, the property and funds used in developing a common church plant come from different denominational elements, what provision should be made against possible dissolution of the union?

1. In certain instances the provision has been made that property should be divided among the regional bodies or among specified boards of the denominations represented, either in equal parts, or in the same proportions as the amounts invested. Under this arrangement, all values combined or contributed need to be appraised. The committee appointed to make the appraisal has in some cases consisted of experts, such as a builder, a real estate agent and a lawyer; in other cases it has been composed of a representative from each church and of an additional member chosen by them. Contributions of money or other values should be assigned according to the denominational preference of the donors; and contributions from individuals without denominational preference may be distributed in the same proportions.

2. A variation of this plan provides that if at the time of dissolution the property should be worth more than when the agreement was made, the increment should remain in the community, and be devoted to public, preferably religious, uses; as may be deemed best by a local board, the method of appointing which should be indicated.

When the terms on which invested funds or other property are held are believed to be such that they would be forfeited if the church should enter a union, what should be done?

The precise facts in the case should first be ascertained. The provisions of the document conveying the property should be studied with the help of a competent lawyer; and light should be obtained on the real intentions of the donor. Denominational officials should also be consulted. These steps should be taken at once, since delay has sometimes led to a persistent belief in the insurmountability of difficulties that might easily have been overcome.

The use of property may often be obtained in one of the following ways:

1. The conditions of a bequest may sometimes be satisfied through holding services at stated intervals in the building of the denomination concerned, or through some equally simple act of conformity. Where, for example, a man of known interdenominational spirit, desiring to further the interests of religion in his community, had willed equal sums to the two churches, to one "for Baptist preaching," and to the other "for Congregational preaching," a federation of the churches easily contrived a way to fulfill both conditions.

2. If, as is frequently the case, the fund reverts to a denominational body or agency in case certain conditions are not fulfilled, this body or agency, if satisfied that the true wish of the testator would not be thwarted, may possibly hold the principal in trust for the united church, paying the church the interest.

3. If the property would revert to heirs, they may be asked to assign their rights to the united church.

4. If a united church cannot retain funds that are in danger of being alienated from it through merely technical difficulties in any other way, recourse may be had to the state legislature.

If it was the true intention of a testator to restrict a legacy to purely denominational use, a united church cannot do otherwise than forfeit the property. The surrender may be held to be well worth while, in consideration of benefits to be secured through union.

PROBLEMS CONNECTED WITH THE MINISTER

Should a united church choose as its first pastor a minister serving one of the churches that are being united?

Not under ordinary circumstances. The objections to this course are these:

1. A minister that had been in the community before union would have memories and habits connected with the old order of things.

2. The associations with him in the minds of others would also be connected with the old order.

3. He would be liable to be suspected of partiality for the group he had originally served.

4. The lay leaders of his former church would be likely to assume instinctively a prominence that might be resented by persons outside the group.

How should federated and undenominational churches decide from what denomination a minister should be taken?

The following plans are the most common:

1. The minister to be taken alternately from the denominations represented by the organic elements combined. This plan is adopted by many federated churches in their early stages, and by a few undenominational churches formed through the union of denominational churches.

2. All the ministers to be from a denomination agreed upon by the elements at the time of union. This arrangement has been adopted by some federated churches, especially among those where one unit is relatively strong; and by some undenominational churches.

3. The denomination of the minister not to affect choice; and in some cases not to be reported to the church in advance of the call. This is probably the best plan, if it can be adopted unanimously and cordially.

Every minister, however, should be in good and regular standing in some denomination. Ministers called without being accredited by denominational officials have sometimes done serious harm.

Where can a united church obtain assistance in selecting a minister?

From one or more of the following sources:

1. A state interdenominational official or agency, if any exists.

2. The Service Bureau of the Community Church Workers, the address of which is Care of Reverend Orvis F. Jordan, Park Ridge, Ill.

3. The regional superintendents of the denominations represented in the united church, singly or in consultation.

4. The regional conference of a denomination appointing ministers.

What characteristics are desirable in the ministers of united churches?

The minister chosen should possess as many as possible of the following qualifications:

1. He should be one on whom all elements in the church can agree.

2. He should have the qualities of patience, sympathy, power of conciliation and spirituality.

3. He should believe heartily in the union of local churches, and especially in the type of union exemplified by the church he is to serve.

4. If possible, he should have had a successful pastorate with another united church of the same type.

5. He should be familiar with the workings of both or of all the denominations represented, and should hold an impartial attitude toward them.

6. In many places it is desirable that he should also have had successful experience in conducting a program of community activities.

Should the minister of a federated church be called by the federated church as a whole, or by the units concomitantly?

The matter should be discussed and decided by the federated church as a whole. This will often be the only action necessary. The provisions of one or more of the denominations represented, however, may necessitate formal action by a constituent church or churches or by their councils; and may even render it desirable that the pastor of one unit should technically be the "supply" or the "stated supply" of the other. In all such cases the proper church officers should meet denominational requirements, and then forget about them, keeping foremost in mind the fact that the minister is the pastor of the federated church as a whole.

How can a united church make sure that a minister coming to it from a denomination with which it is not connected, shall not sacrifice his annuity rights?

By paying to the appropriate agency of the minister's denomination the dues that would regularly be met by a church of that denomination.

PROBLEMS CONNECTED WITH SUNDAY SCHOOLS

What steps should be taken in order to combine the Sunday schools of churches that are becoming united?

The consolidation of the Sunday schools should take place at once. If it is delayed, it is difficult to find another suitable occasion; and the step is more difficult after the first enthusiasm has passed.

Aid can sometimes be secured from the secretary of the state Council of Religious Education or Sunday-school Association. Plans may be made, however, either by the teachers and officers of the schools, or by the joint committee of the churches.

In the reorganization, every one concerned should put the welfare of the new school before his own personal feelings. Superintendents, other officers and teachers, should all be ready to resign their positions. A new superintendent, if a suitable person is available, can often conduct the united school more effectively than one or more of the former heads of the denominational schools. But devotion and tried leadership, if associated with adaptability and power of accommodation, should be enlisted, not lost. It is sometimes politic to accept the resignation of two superintendents, because though one is well suited to the new work, the other is not. In such a case, the latter has it in his power to serve the new organization by cordially furthering the appointment of the other. In choosing the best among those available for teaching classes, it should be remembered that many qualities besides the purely intellectual go to the making of a teacher adapted to exercise a wholesome moral and religious influence over the young. In order to raise the quality of the instruction, a worker's council or a teacher-training class, or both, should form part of the new organization.

The classes should be so reorganized as to combine those of like age and sex in both or all denominational groups. An exception to this rule may be allowed if a class with decided group consciousness or a warm attachment to their teacher strongly oppose being separated. Such a class, however, should be encouraged to welcome to their number, of their own motion, persons of appropriate age and sex from outside the denominational group.

What quarterlies should be used by united churches of types for which the question is not settled by connection with a single denomination?

The subjects and Bible passages used in the Sunday-school lessons of practically all denominations are determined by an interdenominational agency, The International Council of Religious Education, which represents most of the Protestant denominations. Many of the quarterlies and other text books, for both international and graded lessons, are either prepared through interdenominational cooperation or are used by other denominations than the one responsible for preparing them. Indeed, much material of this kind is syndicated. Therefore the use of quarterlies with a denominational imprint would not be inconsistent with the welfare of a united church. It would be possible to use instead undenominational lessons, the sources of which are well known. Advice concerning Sunday-school methods may be obtained by addressing The International Sunday-school Lesson Committee of the International Council of Religious Education, 5 South Wabash Avenue, Chicago, Ill. This committee, however, does not recommend particular quarterlies.

PROBLEMS CONNECTED WITH WOMEN'S ORGANIZATIONS

Should the women's societies of a federated church be denominational or federated?

There are several decided advantages in favor of the united society.

1. The women of different denominational origins become united in spirit through meeting together, and through working toward common rather than separate or possibly competitive ends.

2. Thereupon they spread the spirit of unity in their homes and in the life of the community. Separate women's societies, on the other hand, have sometimes resulted in imperfect harmony, and even in separation.

3. The social life of the women themselves is enriched and broadened.

Nevertheless, union should not be pressed against strong opposition, or when the denominational groups are markedly different in age or in social relationships.

When it is desired to replace denominational societies by a united society, what course of action should be taken?

Three alternative courses are possible:

1. The denominational societies may be disbanded, and a new organization without separate traditions may be formed to take their place. This is perhaps the best way, if it can be adopted unanimously and heartily.

2. The denominational societies may be merged, the rolls being combined and provision being made for the reception of other members. In this case a new name may well be adopted, as "Federated Workers," or "Community Women's Society."

3. If one of the churches uniting has a women's society of a kind of which the other church or churches have none, this society may invite the other ladies to join them on equal terms. When the name of the organization has denominational associations, such as "Westminster Guild," or "Epworth Aid," it should be changed; since names of this kind have been known to keep some women away.

Whatever the course chosen, the president of a united society during its early days should be a woman of broad vision and sympathies, of tact and of leadership; and every member should show an unselfish spirit, especially when the interests of different elements conflict.

What textbooks should be used by missionary societies including members from different denominations?

Interdenominational textbooks on foreign missions are published by the Missionary Education Movement, and textbooks on home missions by the same agency and by the Council of Women for Home Missions. Both these agencies are administered by many denominations in cooperation; and the publications of both are largely distributed through denominational publication houses, and are studied by societies of many different denominations. Their publications can be procured through denominational literature bureaus or through religious book stores. Those of the Council of Women for Home Missions may also be ordered directly from that agency, 105 East 22nd Street, New York City. A catalogue of books and supplementary

material may be obtained from the Missionary Education Movement, 150 Fifth Avenue, New York City.

PROBLEMS CONNECTED WITH BENEVOLENCES

What methods should be used to stimulate contributions to benevolences on the part of the members of united churches?

The whole congregation should be made thoroughly informed concerning the missionary fields of all the denominations represented, or concerning missions in general. Enthusiasm for missions should be roused and kept ardent, through the use of several, at least, of the following methods: addresses by the missionaries or by the official representatives of the different denominations; a series of missionary talks by the minister; a bulletin board, presenting facts and pictures relating to the mission fields of the different elements; emphasis on missionary education in Sunday school and in children's missionary societies; an interdenominational school of missions; and exhortation toward missionary giving, and toward meeting apportionments, from the pastor and others.

How shall a federated church raise its benevolences?

The two following systems are in use:

1. The contributions of the denominational units are sometimes raised separately, either by the churches or by denominational women's societies.

2. In a greater number of cases, funds for all benevolent contributions are raised by the churches as united organizations, and are distributed in any of the following ways: (a) They are divided equally between or among the denominations officially represented. (b) Or, they are divided in proportions agreed upon, corresponding to the relative strength of the units. (c) Or, finally, they are used by the federated church to pay the apportionments assigned by the denominations to the different units.

How may churches afford individuals of other than the official denomination or denominations an opportunity to contribute to the denomination of their choice?

1. Many united churches permit any individual to designate the denomination to which his contribution shall be sent.

2. Where there is a considerable group from a single denomination, certain united churches appoint a denominational treasurer of benevolences, whose duties are to collect benevolence contributions from the members of the group, and to forward them to the agencies of the denomination.

To what agencies should an undenominational church send its benevolences?

1. The church may vote to distribute benevolent funds among the denominations most largely represented in the membership, either in equal parts, or roughly in proportion to numbers.

2. The church may adopt specific fields or workers.

3. The church may contribute to interdenominational, undenominational or philanthropic causes, or to all these.
4. The three methods just enumerated may be combined.

THE MAIN PROBLEM

How may there be developed, out of separate churches, each with its own loyalties and interests, a united church characterized by the spirit of harmony and by an increasing sense of unity?

Toward the solution of this very important problem several suggestions are offered.

1. Since the churches uniting, even if one of them is comparatively small, have throughout their history been coordinate organizations, the denominational groups will continue for a time to feel equal within the united church. At first, therefore, rule by a majority of the members of the united church as a whole will not work well: representation of the elements must be equal, and the interests of all the contracting parties must be given equal weight. Moreover, for a large church to try to dominate, or to absorb, a weaker partner, will not be considered fair play. Important as is the spirit of yielding when it is mutual, for one element to be always the one to give in has sometimes ended in an explosion.

2. The members of each church come into the union imbued with a sense of loyalty toward their denominational church and toward their denomination. These loyalties are noble; they should not be belittled or undermined. But there should be developed loyalties toward larger objects; the united church, the community, the Kingdom. This sublimation of loyalties may be promoted by the preaching of broadly Christian ideals; by efforts to serve the whole community; and by the development of a united church worthy of allegiance.

The development of loyalty toward the united church may also be stimulated through such methods as these: the adoption of a new name or of an appropriate motto; an inspiring service in celebration of union; the prompt installation of a well-chosen minister giving his whole time to the church; the immediate adoption of measures designed to widen the constituency, including supporters, attendants and members; the development of attractive, worshipful, well-attended services; the making of needed contributions to the life of the community; and the enlistment of every former church worker, and of every promising recruit, in some definite part of a comprehensive program of activities undertaken by the united church.

3. In the union of churches, as in marriage, friendship, partnership and government, some measure of independence must be sacrificed. In the secular forms of association just named, the loss is usually forgotten in realizing the gain. What is gained through the union of churches should be kept in the foreground. This may be done not only through achieving manifest improvement in every phase of church work, but by calling attention to the advantages of union.

4. Divided interests separate; common interests unite. Unification is furthered, therefore, by working toward the same ends; by the use of a single church building, especially if this is administered—better still if it is owned—in common; by equal loyalty to a common pastor; by success in joint enterprises.

5. The former church leaders should be conciliatory and modest. Those possessing the ability to harmonize others should be the ones to hold such positions as presiding officer, Sunday-school superintendent, head of church board, and the like. Those weak in this respect, even if they have fine executive abilities, should subordinate themselves for the time being.

6. Individuals opposed to union, including any that stand aloof from the services, should as a rule be somewhat disregarded. If the united church justifies itself through its record, they will come back voluntarily. To cater to such persons still further complicates the natural difficulties of the early days of union.

7. Every member has a part to play in the process of amalgamation. He can try to understand the point of view of other elements. He can show courtesy and an accommodating spirit in meetings of the united church. When member of a committee including persons from other elements, he can prove easy to work with. He can avoid censorious gossip. He can make friends with individuals of other denominations.

8. It is important to recognize that the first few years form a period of danger to the permanence of the union. The equilibrium is not yet secure: nothing should be done to disturb it. For the time being, emphasis should be laid only on the matters in regard to which there is general agreement; issues should be avoided. If any plan arouses serious conflict, it should be withdrawn, or action on it should be delayed. A minister should be chosen who has the natural qualifications and the experience that will enable him to guide the church through the critical period.

If the dangers of transition can be weathered, unification almost invariably develops. This has been shown in several ways. Many united churches have virtually burned all their bridges behind them. Some have adopted and have developed for common use one of several church buildings, disposing of the rest. Others have come to own property in common. Still others have reorganized the church under a constitution providing for closer union. That internal unity develops, is supported also by the testimony of many older united churches, and by that of ministers and officials that have watched them, to the almost invariable existence of harmonious and happy relations within the church, after five years of life together.

Once amalgamated, united churches form a favorable environment for certain desirable attitudes. From the very fact that they unite diverse elements, they tend to develop in their members not only mutual good will, but also intelligence and open-mindedness on religious ques-

tions, a spirit of toleration, and a new conception of the universal brotherhood that is of the essence of Christianity.

FACTS CONCERNING DENOMINATIONS

The denominations included here are the twenty-six represented in the Home Missions Council. The brief statements are intended to furnish only the historical background, and the facts as to doctrine, polity and usages, with which persons attempting unions need to be familiar. Each statement has been submitted to an official of the denomination concerned, when possible to the secretary of the national body; and the text has been modified in accordance with the corrections and suggestions received. The figures for number of churches and of communicant members were originally taken from the *Handbook of the Churches*,¹ and are for the year 1925. When the denominational official consulted offered later figures, these were substituted and marked*.

Information concerning other denominations local churches of which are concerned in union movements, can be obtained from officials of the denominations in question. Addresses of such officials, when not easily obtained, will be supplied on request by the executive secretary of the national Home Missions Council, Reverend William R. King, D.D., 105 E. 22nd Street, New York City.

NATIONAL BAPTIST CONVENTION

Even before the Revolutionary War, colored Baptists began gradually to organize churches of their own. The National Baptist Convention was formed in 1886. The doctrine, polity and usages of the National Baptists are similar to those of the Northern Baptists.

*Churches, 22,037; communicant members, 3,253,733.

NORTHERN BAPTIST CONVENTION

Originating in Europe during the Reformation as believers at first in the baptism of adult believers only, and later adopting immersion as the essential form of baptism, Baptists came early to America, where they have become more numerous than the members of any other family of Protestant denominations except the Methodist. The Northern Convention and the Southern divided in the Civil War period on the issue of slavery.

Churches, 8,839; communicant members, 1,464,167.

POLITY: congregational. The local church adopts its own constitution, and governs itself, every member having a voice in church decisions.

DOCTRINE: Though there is no authoritative Baptist creed, there is a consensus of opinion, based on the Bible; but private interpretation of the Bible is permitted within limits.

ADMISSION TO MEMBERSHIP: on oral confession before the local church of faith in Christ with subsequent baptism. Some Baptist churches have adopted "open membership," admitting members from other

¹B. S. Winchester (Baltimore and New York; J. E. Stohlman, 1927), pp. 359-363.

denominations without immersion; and others admit such persons to associate membership.

BAPTISM: invariably by immersion, which is administered to believers only. Infants are never baptized, though they are sometimes dedicated.

THE LORD'S SUPPER, which is considered a memorial ordinance, was formerly open only to immersed persons; but of late many Baptist churches have adopted open communion.

LITURGY: none.

MINISTER: ordained by the local church, with the advice of a council of neighboring churches.

PROPERTY: owned and controlled by the local church.

CHRISTIAN CHURCH

During the years succeeding the American Revolution, 1794-1801, groups of persons in various sections of what then constituted the United States formed churches in which the members were to be known simply as Christians. They wanted no human creeds, divisive names, sectarian marks, tests of membership or fellowship, other than being followers of Christ. Out of these churches a denomination gradually developed. It has always stood for interdenominational unity; and at present union with the Congregationalists and others is under consideration.

*Churches, 1,016; communicant members, 114,136.

POLITY: congregational, each local church governing itself.

CREED: no written creed. The scriptures are the only rule of faith and practice.

REQUIREMENTS FOR MEMBERSHIP: confession of faith in Jesus Christ. Christian character the test of fellowship and membership. Members received by letter from other denominations.

BAPTISM: All forms are used; no one form is insisted upon. Probably immersion is more commonly practised.

LORD'S SUPPER: open to Christians of all denominations.

LITURGY: none.

MINISTERS: ordained and supervised by the conferences.

PROPERTY: Rights lie in local church.

CHURCH OF THE BRETHREN (CONSERVATIVE DUNKERS)

The Dunkers arose in Germany toward the close of the seventeenth century, emphasizing the importance of the inner spiritual life in contrast with the formalism of the Protestant churches around them. Two companies of Dunkers came to Pennsylvania in 1729.

Churches, 1,036; communicant members, 120,103.

POLITY: composite. The government of the local church is largely through a council of all the members; but the church must follow the principles and practices of the denomination, on pain of being

disciplined or even dissolved by the district or by the annual meeting.

DOCTRINE: evangelical beliefs, based on the Bible, together with acceptance of New Testament ordinances as essential.

BAPTISM: trine forward immersion of believers only. None are received by letter from other denominations.

LORD'S SUPPER: in the evening, preceded by foot-washing and love feast. None but Brethren are admitted.

LITURGY: none.

MINISTER: Two orders; minister, and elder or bishop (ordained).

Elected by ballot of local church, usually from its own members, and serving without pay. But professional ministers on salary are becoming more common; and in each district a ministerial board helps regulate the ministerial supply.

PROPERTY: held by the local congregation, except in cases where money is secured outside the congregation to buy or build. In such cases property is held for the most part by the district or general mission boards.

DISTINCTIVE PRACTICES: In an endeavor to reproduce the life of the primitive Christians, the Brethren have adopted the following practices, besides those named above as connected with communion: plain attire, without jewelry; anointing with oil in sickness; non-resistance; total abstinence; refraining from taking oath; opposition to many amusements.

CONGREGATIONAL CHURCHES

Puritans who came from England on account of the persecution of dissenters during the reign of Charles I, formed in New England Congregational churches, which for a long time were supported by taxation. They still form the strongest denomination in that section. New Englanders of this denomination going West sometimes planted Congregational churches, but oftener joined churches of other denominations. The Evangelical Protestant Churches of North America merged with the Congregationalists in 1925. Mergers of Congregationalists with the Christians and with the Universalists are under consideration.

*Churches, 5,608; communicant members, 914,698.

POLITY: congregational. Each church adopts its own constitution and governs itself. All church-members may vote on any question, except as determined by state laws; and in many churches non-member supporters may vote on secular matters. The state and national overhead bodies, which have a growing importance, claim no authority over the churches, but afford them fellowship, friendly supervision, expert advice, and agencies for common endeavor.

DOCTRINE: No creed is officially binding, though several have been adopted by councils as expressing the consensus of belief. Each church may adopt a creed of its own.

REQUIREMENTS FOR MEMBERSHIP: belief in Christ, and purpose to lead a Christian life. Members are received by letter from other denominations.

BAPTISM: The usual form is sprinkling, but choice of other modes is allowed.

THE LORD'S SUPPER: is open to all believers.

LITURGY: none, except as determined by individual churches.

MINISTER: ordained by a council of ministers of neighboring churches, or by a district association.

PROPERTY: is held to belong to the local church, directly or through its incorporated society, subject as for other denominations to any equities held by the denominational societies on account of grants of aid, and with provision for reversion to association or conference in case of discontinuance of the church, when the church itself so elects in advance.

DISCIPLES OF CHRIST

The communion known as the Disciples of Christ had its origin in the early part of the nineteenth century in a movement to find a basis for a common faith and name upon which the many denominations might be able to unite. They wished to be known only as Christians, and they called their churches, Churches of Christ. These names sometimes cause their churches to be confused with those of the Christian Church, on the one hand, and on the other, with the more conservative Churches of Christ, once associated with the Disciples.

Churches, 8,715; communicant members, 1,441,462.

POLITY: congregational. The local church governs itself.

DOCTRINE: Return to the faith and practice of the apostolic church; the New Testament as a substitute for creeds; with the beliefs common to most Protestant churches.

REQUIREMENTS FOR MEMBERSHIP: "The Divine Sonship of Jesus . . . the one article of faith in order to baptism and church-membership."²

BAPTISM: by immersion; and of believers only.

LITURGY: none.

MINISTER: called and ordained by the local church, sometimes with the help of a visiting evangelist or of an association of churches.

PROPERTY: held to belong to the local church, not to the denomination.

PROTESTANT EPISCOPAL CHURCH

Churches similar to those of the established Church of England were formed in Virginia and Maryland by settlers adhering to that church, and elsewhere in America partly by settlers but largely by the Society for the Propagation of the Gospel, an English missionary society. For a long time they were under the jurisdiction of the Church

² Quoted in the *Census of Religious Bodies*, 1916, Pt. II, page 245.

of England; but after the Revolution they formed themselves into an independent body called the Protestant Episcopal Church.

Churches, 7,833; communicant members, 1,164,911.

POLITY: episcopal. The vestry and wardens, elected by the congregation, are in charge of temporal affairs, subject to the direction of the bishop. Spiritual affairs are in the hands of the rector.

DOCTRINE: the Apostles' and Nicene creeds; the Thirty-nine Articles of Religion.

REQUIREMENTS FOR MEMBERSHIP: Declaration of belief in the Apostles' Creed is included in the confirmation and in the baptismal services. Confirmation is by the bishop.

BAPTISM: of adults and of infants, is usually by pouring, but choice of mode is allowed.

LORD'S SUPPER: considered a sacrament, not a mere memorial service. Technically limited to confirmed persons; but in practice open in many dioceses to church-members of any denomination.

LITURGY: elaborate and strictly adhered to.

MINISTRY: three orders, bishops, priests and deacons. Episcopalians stress the doctrine of apostolic succession. Ordination is by the bishop. A rector is chosen by the vestry subject to the approval of the bishop.

PROPERTY: held by the vestry or by trustees, but "they cannot encumber or alienate any consecrated church or chapel . . . without previous consent of the Bishop acting with the advice and consent of the Standing Committee of the Diocese."³

EVANGELICAL CHURCH

The Evangelical denomination developed in Pennsylvania after the revival at the end of the eighteenth century, through efforts to bring religious ministrations to German settlers in their own tongue. It was divided in 1891 into two bodies, the Evangelical Association and the United Evangelical Church; but these were reunited in 1922.

Churches, 2,076; communicant members in the United States, 202,992.

POLITY: Bishops and conferences as in the Methodist Episcopal Church, but each local church self-governing.

DOCTRINE: a confession of faith very like the Methodist Articles of Religion.

REQUIREMENTS FOR MEMBERSHIP: declaration of belief in the Bible and in Jesus Christ; pledge to live according to the general rule of the denomination and to contribute to its enterprises; and baptism.

BAPTISM: any form desired. Infant baptism practised.

LORD'S SUPPER: open communion. The denomination emphasizes the fellowship of all believers.

LITURGY: none.

MINISTER: appointed annually by the conferences.

PROPERTY: held in trust for the Evangelical Church.

³ Canon 46, II, IV.

DISTINCTIVE PRACTICES: total abstinence; officials and conferences in favor of prohibition; emphasis on the revival type of evangelism.
THE EVANGELICAL SYNOD OF NORTH AMERICA

Several bodies of churches serving German immigrants brought up in the state church of Prussia, a union of Lutheran and Reformed elements, were formed during the middle third of the nineteenth century. In 1877, at least four such bodies united as the "German Synod of North America." the word "German" was dropped from the title in 1925.

Churches, 1,316; communicant members, 305,620.

POLITY: congregational: local church independent in action. A representative General Conference meets every four years.

DOCTRINE: both Lutheran and Reformed confessions, with liberty of interpreting the Scriptures where the confessions differ.

REQUIREMENTS FOR MEMBERSHIP: "Loyalty to Jesus Christ as the one condition of Christian discipleship."⁴

BAPTISM: No particular mode is considered essential.

LORD'S SUPPER: "Fraternal intercourse" with other evangelical Churches.⁵

LITURGY: none.

MINISTER: ordained by the presidents of districts with the sanction of the president of the General Conference; appointed to fields by the presidents of districts. "Pulpit fellowship" with other evangelical bodies.⁶

PROPERTY: Rights lie in the local church.

SOCIETY OF FRIENDS

The Friends, sometimes called "quakers," who arose in England during the first half of the seventeenth century, stood for spirituality of religion, and against the forms and abuses of the established church, in spite of bitter persecution. Friends settled in several of the American colonies, in largest numbers in Pennsylvania under William Penn. Of the four bodies, the Society of Friends, Orthodox in belief, is much the largest.

Congregations, 809; communicant members, 92,379.

POLITY: Monthly meetings, formed of one or more local congregations, constitute the unit of government. Yearly meetings combine the monthly meetings of districts.

DOCTRINE: Creeds are distrusted; so far as statements of belief exist, they are in Biblical language. The beliefs commonly held are similar to those of most Protestant churches. Emphasis is laid on personal guidance by the Holy Spirit.

REQUIREMENTS FOR MEMBERSHIP: Membership is by application, on confession of Christian faith and conviction of the distinctive

⁴ *Evangelical Yearbook*, 1925, page 27.

⁵ *Id.*, 1925, page 28.

⁶ *Ib.*, page 27.

principles of Friends. Fitness is usually held to depend on inner experience.

BAPTISM AND THE LORD'S SUPPER: not observed outwardly on the ground that forms are not essential, that they were not commanded by Christ, and that they tend to deaden spiritual experience. Spiritual experience of both is emphasized.

LITURGY: none, and usually no prearrangement of service, though this is more common than formerly. Periods of silence during worship. Several persons sometimes take part.

MINISTER: formerly a member of the church with personal call, recognized by church, not ordained and not paid. Today, professional salaried ministers serve an increasing proportion of congregations.

PROPERTY: held sometimes by monthly meeting, sometimes by quarterly meeting, and sometimes by yearly meeting.

DISTINCTIVE PRACTICES: spiritual resistance without use of physical force; equality of men and women in religious matters; application of Jesus' way of life to all human relations.

UNITED LUTHERAN CHURCH

At the Reformation the influence of Luther resulted in the rise of Lutheran churches in Germany, Holland, the Scandinavian and other European countries. When Lutherans of these countries migrated to America, they organized churches of the kind to which they were accustomed. The churches of different racial origins, and to some extent those of the same origin in different regions of the United States, came to be grouped under independent overhead bodies that differ from one another somewhat in polity and in degree of conservatism. Three of the bodies, which included considerably more than one-third the Lutheran church-members in this country, combined in 1918 as the United Lutheran Church in America. In 1926 the Lutheran bodies had a greater total number of communicant members than any other family of Protestant denominations except the Methodist, the Baptist and the Presbyterian.

Churches, 15,311; communicant members, 2,546,127.

POLITY: congregational, in that the local church usually manages its affairs independently; but for some bodies the highest overhead body, and for others district synods, exercise a measure of judicial and executive authority. The affairs of the local church are conducted by a representative council.

DOCTRINE: justification by faith alone; the Bible as the infallible rule of faith and practice; the Augsburg Confession, which dates back to 1530; and other documents, especially Luther's Small Catechism.

REQUIREMENTS FOR MEMBERSHIP: Conformity with Lutheran views is expected.

BAPTISM: believed essential, but mode considered of minor importance. Infants baptized.

LORD'S SUPPER: considered not a memorial only, but a channel of grace.

Close communion.

LITURGY: The historical liturgy is usually followed, at least in part; but use of it is not obligatory.

MINISTER: elected by members of congregation; ordained by district synods, after a theological examination. Lutheran ministers do not exchange pulpits with ministers of other denominations.

PROPERTY: owned by local congregations and may be disposed of by them.

DISTINCTIVE PRACTICES: Membership in secret societies is opposed by some synods.

AFRICAN METHODIST EPISCOPAL CHURCH

Soon after the Revolutionary War, colored Methodists began to form churches of their own, under the Methodist Episcopal Church. In 1816, these colored churches formed a separate overhead body. The doctrines, polity and usages of the denomination are like those of the Methodist Episcopal Church.

Churches, 7,241; communicant members, 698,029.

AFRICAN METHODIST EPISCOPAL ZION CHURCH

The African Methodist Episcopal Zion churches rose independently of the African Methodist Episcopal churches, but in a similar way. The denomination resembles the Methodist Episcopal Church in doctrines, polity and usages.

Churches, 3,442; communicant members, 490,000.

FREE METHODIST CHURCH OF NORTH AMERICA

The Free Methodists separated from the Methodist Episcopal Church in 1860, because of difference in views on secret societies, on certain matters of polity, and on certain theological doctrines, especially sanctification.

*Churches, 1,260; communicant members, 40,251.

The provisions of the Free Methodist Church resemble those of the Methodist Episcopal Church, with the following exceptions:

POLITY: like that of the Methodist Episcopal Church, except that there are no bishops, and that the conferences include as many laymen as ministers.

REQUIREMENTS FOR MEMBERSHIP: Besides acknowledging adherence to the Methodist Articles of Religion, candidates for membership are required to profess belief in entire sanctification and in future rewards and punishments.

DISTINCTIVE PRACTICES: All seats free; no musical instruments or choir singing in services; plainness of attire; abstinence from "worldly amusements"; membership in secret societies forbidden.

METHODIST EPISCOPAL CHURCH

Methodism was originated about 1730, by the Wesleys and others,

as a movement toward holiness of life within the Church of England. It spread rapidly both in England and in America, and soon became a distinct denomination. Methodists are now more numerous in the United States than the members of any other family of Protestant religious bodies; and among the Methodist bodies, the Methodist Episcopal Church is the strongest.

Churches, 26,455; communicant members, 4,516,806.

POLITY: connectional. The affairs of the local church are conducted by a governing board, whose members are appointed or nominated by the minister; and by the quarterly conferences, which are presided over by the district superintendent. Bishops are elected administrative officials, not constituting an order of the ministry.

DOCTRINE: Articles of Religion, adapted from the Thirty-nine Articles of the Protestant Episcopal Church.

REQUIREMENTS FOR MEMBERSHIP: A declaration of adherence to the teaching of the Scriptures as found in the New Testament is required of those received into membership, including those bringing letters from churches of other denominations.

BAPTISM: Sprinkling is more frequently used; but adults may choose the mode. Infants are baptized.

LORD'S SUPPER: open communion.

LITURGY: none; but ritualistic forms are used for the sacraments, etc. **MINISTER:** appointed by the bishop. Women may be ordained local preachers, but are not eligible to the regular ministry.

PROPERTY: held by local trustees or corporation, but, with rare exceptions, "subject to the doctrines, law, usages and ministerial appointments of the Methodist Episcopal Church."⁷

METHODIST EPISCOPAL CHURCH, SOUTH

The Methodist conferences of the northern and of the southern states separated in 1845 on account of conflicting attitudes toward slavery. Reunion has been formally considered, but has not been effected.

Churches, 16,957; communicant members, 2,534,112.

Doctrine, polity and usages are the same as those of the Methodist Episcopal Church.

METHODIST PROTESTANT CHURCH

In 1830 certain members of the Methodist Episcopal Church were expelled from that body for two reasons: because they were opposed to granting power to bishops, and because they desired lay representation in conferences. They constituted themselves the Methodist Protestant Church.

Churches, 2,275; communicant members, 189,583.

POLITY: republican in form, being modelled after the government of

⁷ From form of deed, in *Doctrines and Discipline of the Methodist Episcopal Church*, 1920, ¶ 354.

the United States. The local church elects its officers; there are no bishops; in conferences, lay delegates and ministers are equal in number and in powers.

DOCTRINE: the same Articles of Religion as the Methodist Episcopal Church.

REQUIREMENTS FOR MEMBERSHIP: no doctrinal conditions. Members received from other denominations by certificate.

BAPTISM: Choice of mode is permitted to adults. Infants are baptized by sprinkling.

LORD'S SUPPER: open communion.

LITURGY: none.

MINISTER: stationed as provided by the annual conference, usually by a committee, composed of ministers and lay delegates, elected by the conference for this purpose. Ministers have the right of appeal from the stationing power of the conference.

PROPERTY rights in the hands of the local church. A majority of the qualified members can obtain or dispose of property.

MORAVIAN CHURCH IN AMERICA

The Moravian church is one of the most ancient Protestant Episcopal churches, having originated in Central Europe in the fifteenth century. It has a noble tradition of martyrs, interdenominational co-operation and missionary achievement.

Churches, 162; communicant members, *25,820, exclusive of Indians and Esquimaux.

POLITY: a modified episcopacy. Bishops ordain ministers, but do not as bishops have administrative powers. Local churches have considerable independence, but their code of rules must be approved by the Provincial Elders' Conference. Local affairs are managed partly by the church, partly by the standing committee, the members of which are elected by the churches.

DOCTRINE: evangelical. The church accepts the Apostles' Creed and the Augsburg Confession, but "liberty of conscience of . . . members is in no wise bound thereby."⁸

REQUIREMENTS FOR MEMBERSHIP: The emphasis is on Christianity as a way of life. But the form for the baptism of adults requires declaration of adherence to certain doctrines.

LORD'S SUPPER: open to members of churches of other denominations.

LITURGY: A historical liturgy is in use, but does not exclude the use of extempore prayer.

MINISTER: three orders—bishops, presbyters and deacons. Ministers are ordained by a bishop, and are appointed by the Provincial Elders' Conference. The board of a church may propose a pastor, who may or may not be appointed; and can decline to receive a pastor that has been appointed for them.

PROPERTY: Except in case of certain older parishes, property rights are

⁸ *Constitution*, Chapter IV, Introduction.

vested in the Provincial Elders' Conference, and cannot be disposed of without the consent of this corporation.

DISTINCTIVE PRACTICES: love feasts, at festivals or preparatory to the Lord's Supper; special services on Christmas Eve, during the entire Passion week, and on Easter morning, which have been handed down for centuries.

THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA

The Presbyterian Church in the United States of America was organized mainly by followers of John Calvin and John Knox, who came to North America from the British Isles, although it has had large and influential accessions from other Protestant groups formed during the Reformation period on the Continent of Europe. It is much the largest body of the American Presbyterian family, which family is third in number of communicant members among the churches of America.

*Churches, 9,477; communicant members, 1,927,268.

POLITY: presbyterian. The local church is governed by the session, a representative council. Presbyteries, synods and the General Assembly have legislative, executive and judicial powers.

DOCTRINE: the Westminster Confession, declaration of adherence to which is required of ministers and of elders and deacons.

REQUIREMENTS FOR MEMBERSHIP: Candidates for membership are examined by the session in Christian life and belief; but the form of reception does not include declaration of adherence to any specific Presbyterian doctrines. Members are received by letter from other denominations.

BAPTISM: usual form, sprinkling. Infants are baptized.

LORD'S SUPPER: Members of other Protestant Churches are welcome.

LITURGY: none required. Forms for optional use are officially provided.

MINISTER: examined, licensed and ordained by the presbytery; called by the church with the permission of the presbytery.

PROPERTY: Rights lie in the denomination. Held by trustees representing the congregation as well as the church, but subject to the authority of the presbytery.

PRESBYTERIAN CHURCH IN THE UNITED STATES

Separated from the Presbyterian Church in the United States of America on the issue of slavery at the time of the Civil War.

*Churches, 3,591; communicant members, 439,621.

The Presbyterian Church in the United States is like the Presbyterian Church in the United States of America in practically all matters of polity and usage. It is, however, more conservative in theology, believing officially, for example, in the inerrancy of the Bible; the Negro members are grouped in separate congregations and in a separate synod; and church property is under the control of the local church.

UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA

The United Presbyterian Church is the outcome of a union in 1858 of two bodies that had originated from Scotch Covenanters and Scotch Seceders.

*Churches, 902; communicant members, 171,678.

The United Presbyterian Church is in most respects like the Presbyterian Church, U. S. A. It adheres to the Westminster Confession of Faith and Catechisms, Longer and Shorter, having also, however, its own "judicial testimony." In the past United Presbyterian churches commonly sang psalms and refrained from using musical instruments in church services; but the practices of using hymns as well as psalms and of making use of musical instruments are both increasingly prevalent.

CHRISTIAN REFORMED CHURCH IN NORTH AMERICA

During the middle part of the nineteenth century, several thousands of Reformed Hollanders came from the Netherlands to America. In 1849 they joined what is now the Reformed Church in America, with the stipulation that they should be free to withdraw at any time. A small number of Michigan churches withdrew in 1857, and organized what is known at the present time as the Christian Reformed Church.

*Churches, 255; communicant members, 48,777.

POLITY: presbyterian, based on a Church Order approved of by the Synod of Dordrecht in 1618-19.

DOCTRINE: the Netherlands Confession (in 37 articles); the Heidelberg Catechism; and the Canons of Dordrecht.

REQUIREMENTS FOR MEMBERSHIP: a confession of repentance toward God and faith in the Savior. Assent to the Articles of Religion forms part of the baptismal service.

BAPTISM: is administered to infants as well as to adults, by means of dipping in or sprinkling with water.

LORD'S SUPPER: administered only to members in good and regular standing. Outsiders admitted as guests only by previous permission from the consistory.

LITURGY: none for regular Sunday services.

MINISTER: licensed by the Theological Seminary, and ordained by order of the classis.

PROPERTY: A local church has the right to control disposition of its own property, but under certain denominational safeguards.

DISTINCTIVE PRACTICES: use of psalms instead of hymns; emphasis on catechising of children; and the expounding of one of the fifty-two divisions of the Heidelberg Catechism each Sunday.

REFORMED CHURCH IN AMERICA

The Reformed Church in America is descended from the Re-

formed Church in the Netherlands, and was founded on Manhattan Island (New York) in 1628.

*Churches, 741; communicant members, 151,281.

POLITY: presbyterian. The governing body of the local church, called the consistory, is composed of elders and deacons.

DOCTRINE: Calvinistic. Belgic Confession of Faith, Heidelberg Catechism, Canons of the Synod of Dort.

REQUIREMENTS FOR MEMBERSHIP: Members are admitted by vote of the minister and elders on their confession of faith in the Lord Jesus Christ; or by certificate from any evangelical church.

BAPTISM: by effusion.

LORD'S SUPPER: open.

MINISTER: called by the consistory, after ascertaining the wishes of the congregation; must be approved by the classis (corresponding to the presbytery in the Presbyterian Church).

PROPERTY: The consistory are the trustees of the property, which cannot be diverted from denominational use.

REFORMED CHURCH IN THE UNITED STATES

Settlers from the Palatinate in Germany, with some from Switzerland, France and Holland, who had been members of Reformed churches in Europe, started similar churches in America; and these churches in time formed themselves into a denomination. Some congregations in isolated districts joined the Episcopal, Presbyterian and Congregational churches. Reformed ministers were influential later in founding the United Brethren Church and the Churches of God in North America. At various times the denomination has considered union with other bodies.

*Churches, 1,735; communicant members, 351,926.

POLITY: presbyterian.

DOCTRINE: Calvinistic. Heidelberg Catechism.

REQUIREMENTS FOR MEMBERSHIP: declaration of belief in Apostles' Creed.

BAPTISM: sprinkling or pouring; immersion is not practiced. Infants are baptized.

LORD'S SUPPER: open to all who have made a profession of faith in Christ, and are in good and regular standing in their own congregations.

LITURGY: exists, but the use of it is not obligatory.

MINISTER: The classis receives, ordains, installs and dismisses ministers.

Other provisions as for Reformed Church in America.

PROPERTY: "Rights of property . . . lie back in the whole church."⁹

CHURCH OF THE UNITED BRETHREN IN CHRIST

The Church of the United Brethren in Christ is the result of a spiritual quickening which, during a season of religious dearth about

⁹ *Digest of General Synod of the Reformed Church in the United States*, 1902, page 63.

the time of the American Revolution, came to certain ministers and laymen of the German Reformed, Mennonite and other communions in Pennsylvania and Maryland. These men put strong emphasis on evangelism and a spiritual church-membership. Their meetings for counsel and prayer, held at first without any thought of forming a new denomination, led to the organization, in the year 1800, of the Church of the United Brethren in Christ.

*Churches, 3,201; communicant members, 398,150.

POLITY: connectional, resembling that of the Methodist Episcopal Church, except that bishops, conference superintendents, and local church officers are elected and are subject to re-election.

DOCTRINE: The beliefs held are similar to those of other Protestant churches.

REQUIREMENTS FOR MEMBERSHIP: Applicants must affirm their belief in the Bible as the Word of God, their acceptance of Christ as their personal Savior, and their desire to follow Christ's way of life.

BAPTISM: Mode of baptism optional. Whether or not children are baptized is left to the decision of the parents.

LORD'S SUPPER: considered a memorial ordinance.

LITURGY: No uniform practice as to forms of worship.

MINISTER: One order, that of "elder". Elders are usually ordained by bishops. An elder is appointed to a charge, as a rule, by a bishop in conjunction with a committee.

PROPERTY: The trustees of the local church hold the property in trust for the denomination at large.

UNITED CHURCH OF CANADA

The United Church of Canada was formed in June, 1925, through the union of the former Methodist, Presbyterian and Congregational Churches in Canada, by their governing bodies and in accordance with their respective constitutions. Nearly thirty per cent. of the Presbyterian congregations and membership declined to enter the union. At that time 174 Congregational, 4,797 Methodist and 3,935 Presbyterian congregations, with upward of 625,000 church-members were united; and there has been a considerable increase in both congregations and membership since the consummation of union.

POLITY: The Three Churches united on a polity which preserved the outstanding features of each denomination, such as the itinerancy, the call of the ministry, and the government of the congregation. Congregations that so desire are permitted to retain their former methods of government in local affairs. The local congregation is governed by a session, a committee of stewards and an official board; but there is always the appeal to the congregational meeting. The overhead bodies are "The General Council," with legislative and judicial powers; and the "conferences" and "presbyteries," with executive jurisdiction.

- DOCTRINE: "We build upon the foundation laid by the apostles and prophets, Jesus Christ himself being the chief corner-stone. We affirm our belief in the Scriptures of the Old and New Testaments as the primary source and ultimate standard of Christian faith and life. We acknowledge the teaching of the great creeds of the ancient Church. We maintain our allegiance to the evangelical doctrines of the Reformation, as set forth in common in the doctrinal standards adopted by"¹⁰ the three uniting denominations.
- REQUIREMENTS FOR MEMBERSHIP: Members are received on profession of their faith in Jesus Christ and of obedience to Him. Provision is also made for the children of members and baptized children of others, when they reach the age of discretion.
- BAPTISM: It is provided that "believers, and infants presented by their parents or guardians in the Christian faith," shall be baptized "with water, into the name of the Father, the Son and the Holy Spirit." Parents or guardians are required to "train" their children in the nurture and admonition of the Lord. . . . The Church is under the most solemn obligation to provide for their Christian instruction.¹¹
- LORD'S SUPPER: "All may be admitted to the Lord's Supper who make a credible profession of their faith in the Lord Jesus Christ and of obedience to His law."¹²
- LITURGY: Orders of service for the various services are in preparation, and in the meantime ministers and congregations observe the liturgy to which they have been accustomed.
- MINISTER: ordained by the conference by prayer and laying on of hands; appointed by the settlement committee of the conference, which, however, is expected to "comply as far as possible with the expressed wishes of ministers and pastoral charges."¹³
- PROPERTY: The property is held for the church . . . as a part of the United Church No property so held shall be sold . . . unless the Presbytery . . . shall have given its sanction." But, "any property . . . owned by a church . . . at the time of union, solely for its own benefit . . . shall not be affected by the legislation without its consent."¹⁴

¹⁰ *Basis of Union*, Doctrine.

¹¹ *Basis of Union*, Doctrine, XVI, (1).

¹² *Basis of Union*, Doctrine, XVI, (2).

¹³ *Basis of Union*, The Ministry, 7.

¹⁴ *Basis of Union*, Polity, 11, 7.

SUGGESTED FORMS

MASSACHUSETTS FEDERATION OF CHURCHES

ARTICLES OF AGREEMENT FOR A FEDERATED CHURCH¹

PREAMBLE.

The and the Churches of, in order the better to fulfill their common mission to the community, to conserve the resources of the Kingdom of God, and to promote the unity of His disciples for which Christ prayed, do hereby adopt the following Articles of Agreement and constitute themselves the Federated Church of

Ratified and adopted by the

..... Church on the of, 19
..... Church on the of, 19
..... Church on the of, 19

ARTICLE I. PURPOSE.

The churches above named hereby agree to form, and act as, one congregation for all purposes of work and worship.

ARTICLE II. THE JOINT COMMITTEE.

Sec. 1. To carry out this purpose, each Church, acting according to its polity or discipline, shall appoint persons, to serve for one year or until their successors are chosen, who, with the pastor ex-officio, shall constitute a Joint Committee.

Sec. 2. The pastor shall act as chairman of the Joint Committee, except when his own relation to the Federated Church is the business in hand. In the absence of the pastor, the Joint Committee shall elect a chairman, pro tem.

Sec. 3. members of the Committee shall constitute a quorum.

ARTICLE III. BUSINESS AFFAIRS.

Sec. 1. The Joint Committee shall have the management of all business affairs, subject to the advice and approval of the constituent Churches.

Sec. 2. Each Church, or its society or trustees, shall give to the Joint Committee the use of its land and buildings, and the income of

¹ Fifth edition, revised March, 1926.

all invested funds which it holds or may receive, except as otherwise mutually agreed.

Sec. 3. The Joint Committee shall decide the use of lands and buildings, and assume all expenses of maintenance, insurance and repairs.

Sec. 4. The Joint Committee shall put into operation a plan for systematic contributions which shall give every member of the congregation and its constituency an opportunity to share in the support of worship and benevolences.

ARTICLE IV. CHURCH AFFAIRS.

Sec. 1. The members of the several Churches shall be enrolled as members of the Federated Church.

Sec. 2. Members hereafter added, by letter or on confession, may choose in which Church they shall be enrolled and the form of their public reception.

Sec. 3. All questions regarding the Ordinance of Baptism shall be left to the conscience of the individual member. The pastor may, if he choose, secure the services of any ordained cheryman to administer the rite in the manner desired.

Sec. 4. The Lord's Supper shall be observed at such times and in such manner as the constituent Churches shall agree.

Sec. 5. So far as the polity or discipline of the constituent Churches permits, the members of the Federated Church shall decide all questions of work and worship, annually elect a clerk and a treasurer, and such other officers and committees as shall be necessary, in addition to the Joint Committee, and call and dismiss a pastor. In case that the polity or discipline of any one of the constituent Churches so requires, the Churches shall act concurrently, each according to its denominational usage.

Sec. 6. Questions of discipline or Church standing shall be referred to the Church to which belong the members whose standing is in question.

Sec. 7. In all meetings of the Federated Church members shall constitute a quorum.

ARTICLE V. RELATION TO DENOMINATIONS.

Sec. 1. Each Church shall continue unchanged its relation to the denominational body to which it belongs, reporting its work as a member of the Federated Church.

Sec. 2. Missionary information shall be given and contributions for missions and other benevolences taken in accordance with the plans of the denominations of the constituent Churches. Each donor may

designate to which denominational board his offering shall be sent, and undesignated offerings shall be divided equally.

ARTICLE VI. MEETINGS.

Sec. 1. The annual meeting of the Federated Church shall be held on the of, and the meetings of the constituent Churches to elect their members of the Joint Committee at a date as near it as practicable. Notice shall be given two preceding Sundays.

ARTICLE VII. AMENDMENTS AND ADVICE

Sec. 1. Amendment of these Articles of Agreement may be made at any meeting of the Federated Church by a two-thirds vote of the members present, provided notice of the proposed amendment be given in the call, subject to ratification by each of the constituent Churches according to its polity or discipline.

Sec. 2. In case any question shall arise under these Articles which the Federated Church is unable to settle, such question shall be referred to a committee consisting of a representative of the denomination of each of the constituent Churches, who, if found necessary, may select additional arbitrators.

Sec. 3. In case at any time any of the constituent Churches shall vote that circumstances make it inadvisable to continue this agreement, six months' notice shall be given to the other Churches.

CONSTITUTION FOR A DENOMINATIONAL UNITED CHURCH

of a denomination with congregational polity.

(Alternative phrases are in parentheses, and alternative sections are in finer print.)

ARTICLE I. NAME.

The name of this church, under which it shall be incorporated in accordance with the laws of this state, shall be the Church of

ARTICLE II. PURPOSES.

The purposes of this church shall be to unite the Christian forces (*or*, the Protestant forces) of this community, thus making it possible to maintain a high level of worship, of religious education and of community service; and to promote the interests of the Kingdom of God here and throughout the world.

ARTICLE III. DENOMINATIONAL CONNECTION.

This church shall belong to the national and district bodies of the (name of denomination), from which it will welcome supervision and ministerial supply, and to the agencies of which it shall send all benevolent contributions not otherwise designated.

ARTICLE IV. GOVERNMENT.

All questions regarding the worship and work of this church shall be decided by a majority vote of the members, *or*,

The executive functions of the church shall be performed by a church council, the acts of which shall be binding upon the church.

ARTICLE V. MEMBERSHIP.

Sec. 1. The members of this church shall include—

(1) The members of the constituent churches.²

(2) Persons bringing letters from other churches of any Protestant denominations (*or*, of any evangelical Protestant denominations), without being subjected to doctrinal or other tests which do not accord with the standards of their respective faiths.

(3) Persons making public confession of faith and being baptized (if not already baptized), after recommendation by the church council and vote of the church.

Section 2. Persons desiring to affiliate with this church without withdrawing their membership from another church of whatever denomination (*or*, of any evangelical denomination), may on recommendation of the church council and vote of the church be received as associate members. Associate members shall have the same responsibilities and the same rights as regular members (*or*, shall have the same responsibilities as regular members, and the same rights, with the following exceptions: *specified*).

Sec. 2. Each member received (*or*, Sec. 3. Each member received, whether regular or associate), shall assent to the following covenant:

"I believe with all my heart that Jesus Christ is the son of God and the Savior of men. Accepting Him as my Savior and seeking the guidance of the Holy Spirit, I promise to obey Him in all things according to the measure of my knowledge of His will. It is my purpose to the extent of my ability to cooperate with my brethren in the support of His church and in the extension of its influence,"³ *or*,

"Believing in Jesus Christ and His leadership, and wishing to unite with others in the service of my fellowmen and for mutual assistance in the Christian life, I hereby enroll myself as a member of the . . . church."³

ARTICLE VI. OFFICERS.

Sec. 1. The officers of the church shall be three (*or* six, *or* nine, of *each kind of officers*) elders (*or* deacons), three trustees, a clerk (a financial secretary, a head usher, *etc.*) and a treasurer. Their duties shall be those usually performed by such officers.

Sec. 2. The clerk, the treasurer, one elder (*or*, deacon) and one trustee (*or*, *one-third the total number of each kind of officers*) shall be elected yearly at the annual meeting of the church.

² Omit (1) if inappropriate, renumbering the other sections.

³ The covenants suggested are both in actual use.

ARTICLE VII. THE PASTOR.

Sec. 1. The pastor shall be chosen by a majority vote of the church-members present at a regularly called meeting, on recommendation of the church council (*or*, the pastor shall be chosen by the church council), who shall have consulted the proper denominational official. He must be in sympathy with the principles of the church as embodied in this constitution; and he must be prepared either to perform baptism in any one of the three usual ways, or on occasion to ask the services of some qualified minister.

Sec. 2. The pastoral relation may be terminated on three months' notice, either by the pastor or by the church (*or*, by the church council).

ARTICLE VIII. CHURCH COUNCIL.

Sec. 1. The church officers, with the superintendent of the Sunday school, the presidents of auxiliary organizations and the chairmen of standing committees, shall form the church council.

Sec. 2. The church council shall hold regular meetings every two months, and special meetings at the call of the pastor, the chairman of the council or any three of its members.

Sec. 3. members of the council shall constitute a quorum.

Sec. 4. Duties:

a. The church council shall conduct the common affairs, subject to the advice and approval of the church, *or*,

a. The church council shall have such powers as may enable them to carry on effectively the work of the church.

b. The council shall propose to the church (*or*, shall prepare) a budget for the ensuing year, and shall put into operation a plan for systematic contributions on the part of all members and constituents, both for local church expenditures and for benevolences.

c. Under the direction of the church, the council shall administer all church property (*or*, The council shall administer all church property).

d. The council shall recommend to the church any policies that they may consider desirable, *or*,

d. The council shall take any other measures that may seem to them to be for the good of the church.

ARTICLE IX. MEETINGS.

Sec. 1. The annual meeting shall be held on the first [day of week] of [month]. Notice shall be given on two preceding Sundays.

Sec. 2. All elections of officers shall be by ballot.

Sec. 3. At least two weeks before the annual meeting, the church

council (*or*, a nominating committee appointed by the church council) shall announce nominations for all offices that are to be filled, *or*,

Section 3. The first ballot shall be informal for selection of nominees, the number of persons having the highest votes being nominated.

Sec. 4. Special meetings of the church may be called by the pastor, by the council, or by any five members of the church, notice being given on two preceding Sundays.

Sec. 5. All members (*or*, All members, both regular and associate; *or*, All members except as provided in Article V above; *or*, All regular members) over the age of shall have the right to vote.

Sec. 6. In all meetings of the church members shall constitute a quorum.

ARTICLE X. ORDINANCES.

Sec. 1. The ordinance of baptism shall be administered in any of the three usual forms, as the candidate may desire.

Sec. 2. The children of any parents desiring it shall be baptized or consecrated.

Sec. 3. The Lord's Supper shall be observed on the first Sunday of every month (*or*, on the first Sunday of January, March, May, July, September and November). An invitation to participate shall be extended to all who love the Lord Jesus Christ.

ARTICLE XI. AMENDMENTS.

This constitution may be amended at any business meeting of the church by a two-thirds' vote of the members present, provided that notice of the proposed amendment is given in the call.

RESOLUTIONS FOR A DENOMINATIONAL CHURCH ASSUMING WIDER RESPONSIBILITY

Whereas many inhabitants of this community do not receive adequate ministry from any church; therefore, be it resolved:

That the Church of desires to assume responsibility for ministering to the whole community (*or*, to all such persons);

That it is the sense of this meeting that this service would be facilitated by the following policies:

1. Members to be welcomed by letter, without conditions in regard to creed or form of baptism, from churches of any other Protestant denomination.
2. Any person desiring to retain his membership in a church of another denomination, to be permitted to join this church as an associate member. Associate members to have the same responsibilities as regular members, and the same rights (*or*, and the same rights with the following exceptions: *specified*)

3. Members to be received on confession of faith in the essential truths accepted in common by all Christians, and on baptism (if not previously baptized) by any mode acceptable to the candidate.
4. All who love the Lord Jesus Christ to be welcomed to the communion service.
5. Any contributor to designate the denomination to which he wishes to give his benevolence offerings, the treasurer to forward them accordingly.

And be it further resolved, That a committee of five, of which the pastor shall be chairman, shall be elected by this meeting, whose duties shall be—

1. To see in what ways, if any, the constitution of the church needs to be changed, in order to make it possible to carry out the above policies;
2. To prepare any amendments they may find necessary; and
3. To present any such amendments at a called meeting of the church not later than one month from date.

CONSTITUTION FOR AN AFFILIATED CHURCH

The constitution proposed for a denominational united church will serve equally well for an affiliated church, if for Article III the following be substituted:

ARTICLE III. DENOMINATIONAL AFFILIATION.

This church shall be affiliated with the national and sectional bodies of the [name of denomination]. It will send all undesigned benevolences to the agencies of the denomination, receive its ministers from the denomination, and report its statistics to denominational agents. It is understood, however, that the local church is self-governing in all respects, and that on any question about which disagreement may arise its decision will be final.

CONSTITUTION FOR AN UNDENOMINATIONAL CHURCH

ARTICLE I. NAME.

The name of this church, under which it shall be incorporated according to the laws of the state, shall be the Church of

ARTICLE II. PURPOSES.

The purposes of this church shall be to unite the Christian forces of this community, thus making it possible to maintain a high level of worship, of religious education and of community service; and to promote the interests of the Kingdom of God here and throughout the world.

ARTICLE III. GOVERNMENT.

This church is self-governing, being subject to the control of no other ecclesiastical body. Authority is vested in its members. All questions shall be decided by majority vote, except as is otherwise provided herein (*or*, The executive functions of the church shall be performed by the church council, the acts of which shall be binding upon the church).

ARTICLE IV. MEMBERS.

Sec. 1. The members of this church shall include—

- a. The members of the constituent churches.⁴
- b. Persons bringing letters from other churches of any Protestant (*or*, evangelical Protestant) denominations without being subjected to doctrinal or other tests which do not accord with the standards of their respective faiths.
- c. Persons making public confession of faith and being baptized (*if* not already baptized), after a recommendation by the church council and vote of the church.

Section 2. Persons desiring to affiliate with this church without withdrawing their membership from another church of whatever denomination (*or*, of any evangelical denomination), may on recommendation of the church council and vote of the church be received as associate members. Associate members shall have the same responsibilities and the same rights as regular members (*or*, shall have the same responsibilities as regular members and the same rights with the following exceptions: *specified*).

Sec. 2. Each member received (*or*, Sec. 3. Each member received whether regular or associate) will assent to the following covenant:

"I believe with all my heart that Jesus Christ is the son of God and the Savior of men. Accepting Him as my Savior and seeking the guidance of the Holy Spirit, I promise to obey Him in all things according to the measure of my knowledge of His will. It is my purpose to the extent of my ability to cooperate with my brethren in the support of His church and in the extension of its influence,"⁵ *or*,

"Believing in Jesus Christ and His leadership, and wishing to unite with others in the service of my fellowmen and for mutual assistance in the Christian life, I hereby enroll myself a member of the . . . Church."⁶

ARTICLE V. OFFICERS.

Sec. 1. The officers of the church shall be three (*or*, six; *or* nine of each kind of officers) elders (*or*, deacons), three trustees, a clerk and a treasurer (a financial secretary, a head usher). Their duties shall be those usually performed by such church officers.

Sec. 2. The clerk, the treasurer, one elder (*or*, deacon), and one trustee (*or*, one-third the total number of each kind of officers) shall be elected yearly at the annual meeting of the church.

⁴If inappropriate, omit section a, renumbering the other sections.

⁵The covenants suggested are both in actual use.

ARTICLE VI. PASTOR.

Sec. 1. The pastor shall be chosen by the members of the church on recommendation of the church council (*or*, by the church council). He must be an ordained minister, in good and regular standing in one of the recognized denominations. He must be in sympathy with the principles of the church as embodied in this constitution; and he must be prepared either to perform baptism in any one of the three usual ways, or on occasion to ask the services of some qualified minister.

Sec. 2. The pastoral relation may be terminated on three months' notice, either by the pastor or by the church (*or*, by the church council).

ARTICLE VII. CHURCH COUNCIL.

Sec. 1. The church officers, with the superintendent of the Sunday school, the presidents of auxiliary organizations, and the chairmen of standing committees, shall form the church council, *or*,

Section 1. There shall be a church council of . . . members, of whom at least one and not more than . . . shall be drawn from each of the strong denominational elements of the church. Half the members shall be elected each year at the annual meeting of the church.

Sec. 2. The church council shall hold regular meetings every two months, and special meetings at the call of the pastor, of the chairman of the council or of any three of its members.

Sec. 3. members of the council shall constitute a quorum.

Sec. 4. Duties:

a. The church council shall conduct the common affairs, subject to the advice and approval of the church, *or*,

a. The church council shall have such powers as may enable it to carry on effectively the work of the church.

b. The council shall propose to the church (*or*, prepare) a budget for the ensuing year, and shall put into operation a plan for systematic contributions, on the part of all members and constituents, both for local church expenditures and for benevolences.

c. Under the direction of the church, the council shall administer all church property (*or*, The council shall administer all church property). Any building used by the united church, the title to which is held by a constituent church, shall be under the charge of the council, who shall oversee its use and provide for its maintenance and repair. The income from any invested funds held by a constituent church shall be put at the disposal of the council, who under the direction of the church shall administer it for the good of the united body (*or*, who shall administer it for the good of the united body).⁶

d. The council shall recommend to the church any policies that they may consider desirable, *or*,

⁶Omit any part of (c) that is not appropriate.

d. The council shall take any other measures that may seem to them to be for the good of the church.

ARTICLE VIII. MEETINGS

Sec. 1. The annual meeting shall be held on the first [day of week] of [month]. Notice shall be given on two preceding Sundays.

Sec. 2. All elections of officers shall be by ballot.

Sec. 3. At least two weeks before the annual meeting the church council (*or*, a nominating committee appointed by the church council) shall announce nominations for all offices that are to be filled, *or*,

Section 3. The first ballot shall be informal, for selection of nominees, those having the three highest number of votes being nominated.

Sec. 4. Special meetings of the church may be called by the pastor, by the council, or by any five members of the church, notice being given on two preceding Sundays.

Sec. 5. All members (*or*, all members both regular and associate; *or*, All regular members; *or*, Except as otherwise provided, all members) over the age of shall have the right to vote.

Sec. 6. In all meetings of the church members shall constitute a quorum.

ARTICLE IX. ORDINANCES.

Sec. 1. The ordinance of baptism shall be administered in any of the three common forms, as the candidate may desire.

Sec. 2. The children of any parents desiring it shall be baptized or consecrated.

Sec. 3. The Lord's Supper shall be observed on the first Sunday of every month (*or*, of January, March, May, July, September and November). An invitation to participate shall be extended to all who love the Lord Jesus Christ.

ARTICLE X. AMENDMENTS.

This constitution may be amended at any business meeting of the church by a two-thirds' vote of the members present, provided that notice of the proposed amendment is given in the call.

RESOLUTIONS FOR AN UNDENOMINATIONAL CHURCH DESIRING TO AFFILIATE WITH A GIVEN DENOMINATION

Whereas, we, the Church of desire to ally ourselves more closely with the world-wide forces of the Christian Church; and,

Whereas, we feel the need of help in securing regular ministers, and also wish to render it possible for our pastors to retain their denominational standing and privileges;

Therefore, be it resolved, That the Church of shall

be affiliated with the [name of denomination] under the following conditions:°

1. The church shall continue to be known as the Church of
2. No change shall be made in the constitution of the church or in its form of service.
3. On all questions about which disagreement may arise the decision of the church shall be final.
4. All the pastors shall be of the [name of denomination]; and we request the cooperation of the appropriate denominational officials in obtaining ministers acceptable to the church.
5. Benevolent contributions not otherwise designated shall be sent to agencies of the [name of denomination].
6. The statistics of the church and of its auxiliary organizations shall be reported to the proper agents of the [name of denomination].

We hereby apply for affiliate membership in the [Association, Conference, Presbytery, or the like] of the [name of denomination].

FORM OF CONSTITUTION FOR A LARGER PARISH

Believing that friendly cooperation in religious and social welfare work tends to avoid duplication and unnecessary waste, that it helps to develop community life and a spirit of good fellowship, and that it makes possible a program of Christian activities so comprehensive as to be of vital importance to the Kingdom of God, we, the undersigned, do hereby pledge our loyal support to the following constitution:

1. Name—This organization shall be known as the Larger Parish.

2. Object—Its object shall be to promote the social, moral and religious welfare of the district by uniting in one organization the various activities of the Church of, the Church at, and such other churches, religious bodies and social welfare agencies as may be admitted, from time to time, by vote of the council.

3. Membership—All persons holding membership in the affiliated churches of the district may become members of this organization by signing the constitution. Others may be elected to membership by a majority vote of the council, providing they are accustomed to spend at least two months of the year in residence in the district, that they contribute annually to the support of the work, and sign the constitution.

4. Council—The council shall consist of representatives chosen as follows:

Two from each of the affiliated churches, each church voting separately for its own representatives.

Six from the elected membership of the parish, to be chosen by a majority vote of the church representatives on the council.

All staff-workers ex-officio, but with no power to vote on questions pertaining to their employment or salary.

Members of the council shall hold office for two years, except that in 19— each church shall elect one representative to serve for only one year, and these shall choose three from the elected membership of the parish to serve for only one year.

The council shall be the executive body of the organization with power to engage the staff workers, appoint committees, raise and distribute funds, and provide for such activities as will most effectually carry out the purpose of the Larger Parish.

It shall have as its officers a chairman, who will act as the official head of the Larger Parish, and a secretary and treasurer, who shall act as secretary and treasurer of the parish.

The council shall hold monthly meetings, keep an accurate account of its proceedings, and shall present an annual statement to the parish, giving a full report of each year's work.

5. Staff Workers—It shall be the aim of the parish to maintain a multiple ministry consisting of two co-pastors and at least one social-service director. One pastor shall have charge primarily of the preaching and public worship; the other shall be chiefly responsible for the work of religious education through Sunday schools, Bible classes and kindred agencies. The social director or directors shall develop the recreational side of the community life, arranging for entertainments, social gatherings and various kinds of outdoor and indoor activities.

6. Meetings—There shall be an annual meeting of the Larger Parish held on or near the first of August, at which time the council shall make its report, plans for the ensuing year be discussed, and other business of a general character be transacted.

Immediately following this meeting, the affiliated churches shall elect their representatives to the council, and these in turn, and without delay, shall elect those who are to represent the parish at large. No business shall be transacted by the council until its membership is completed and its officers elected.

7. Amendment—This constitution may be altered or amended at any meeting of the council by a two-thirds' vote of the members present, providing due notice in writing of the proposed alteration or amendment shall have been sent to each member not less than one month in advance.⁷

⁷This constitution is that of a particular Larger Parish.

DENOMINATIONAL OFFICIALS

<i>Denomination</i>	<i>Secretary of National Body (unless otherwise stated)</i>	<i>Secretary of Home- Mission Agency</i>
National Baptist Convention	Prof. R. B. Hudson, Box 455, Selma, Ala.	Rev. W. H. Moses, Fourth and Cedar Sts., Nashville, Tenn.
Northern Baptist Convention	Rev. W. C. Bitting, 530 North Union Blvd., St. Louis, Mo. Mr. William C. Coleman, President, Second and St. Frances Ave., Wichita, Kan.	Rev. C. L. White, 23 East 26th St., New York City.
Christian Church	Rev. Warren H. Denison, D. D., Christian Publishing Association Building, Dayton, Ohio.	Rev. A. W. Sparks, Christian Publishing Association Building, Dayton, Ohio.
Church of the Brethren	Rev. I. Bruce Book, North Manchester, Ind.	Rev. M. R. Zigler, Elgin, Ill.
Congregational Churches	Rev. Charles E. Burton, D. D., 287 Fourth Ave., New York City.	Rev. Ernest M. Halliday, 287 Fourth Ave., New York City.
Disciples of Christ	Rev. Graham Frank, care of Central Christian Church, Dallas, Tex.	Rev. G. K. Lewis, 425 Baliviere Ave., St. Louis, Mo.
Protestant Episcopal Church	Rev. Charles L. Pardee, 281 Fourth Ave., New York City.	Rev. C. M. Davis, 281 Fourth Ave., New York City.
Evangelical Church	Rev. A. J. Brunner, 919 McKnight St., Reading, Pa.	Rev. G. E. Epp, 1903 Woodland Ave., S. E., Cleveland, Ohio.
Evangelical Synod of North America	Rev. Gustave Fischer, 671 Madison St., Milwaukee, Wis.	Rev. W. L. Bretz, Columbus, Ohio.
Society of Friends	Walter C. Woodward, 101 Eighth St., Richmond, Ind.	Ruthanna M. Sims, 101 Eighth St., Richmond, Ind.
United Lutheran Church in America	Rev. M. G. G. Scherer, 437 Fifth Ave., New York City. Rev. F. H. Knubel, D. D., President, 39 East 35th St., New York City.	Rev. F. F. Fry, D. D., 39 East 35th St., New York City.
African Methodist Episcopal Church	Rev. William D. Johnson, Box 1611, Waco, Tex.	Rev. E. H. Coit, D. D., 61 Bible House, New York City.
African Methodist Episcopal Zion Church	Rev. F. M. Jacobs, 416 Gold St., Brooklyn, N. Y.	Mr. S. M. Dudley, 1425 T St., N. W., Washington, D. C.

<i>Denomination</i>	<i>Secretary of National Body (unless otherwise stated)</i>	<i>Secretary of Home- Mission Agency</i>
Free Methodist Church of North America	Rev. Mendal B. Miller, 1131 Elk St., Franklin, Pa.	Rev. W. B. Olmstead, 1132 Washington Blvd., Chicago, Ill.
Methodist Episcopal Church	Rev. Raymond J. Wade, 740 Rush St., Chicago, Ill.	Rev. E. D. Kohlstedt, Board of Missions and Church Extension, 1701 Arch St., Philadelphia, Pa.
Methodist Episcopal Church, South	Rev. Gilbert T. Rowe, D. D., Book Editor, 810 Broadway, Nashville, Tenn.	Rev. J. W. Perry, Lambuth Building, Nashville, Tenn.
Methodist Protestant Church	Rev. Charles H. Beek, Tiffin, Ohio.	Rev. J. M. Sheridan, 516 North Charles St., Baltimore, Md.
Moravian Church in America	Rev. S. H. Gapp, Ph. D., D. D., President of the Board of Church Extension, 69 West Church St., Bethlehem, Pa.	Rev. E. S. Hagen, D. D., 67 West Church St., Bethlehem, Pa.
Presbyterian Church in the U. S. A.	Rev. Lewis S. Mudge, D. D., LL. D., 514 Witherspoon Building, Philadelphia, Pa.	Rev. John A. Marquis, D. D., 156 Fifth Ave., New York City.
Presbyterian Church in the U. S.	Rev. J. D. Leslie, D. D., 1521 Kirby Building, Dallas, Tex.	Rev. S. L. Morris, D. D., 101 Marietta St., Atlanta, Ga.
United Presbyterian Church of North America	Rev. David F. McGill, D. D., Bellevue, Pa.	Rev. R. A. Hutchinson, D. D., 703 Publication Building, Pittsburgh, Pa.
Christian Reformed Church in North America	Rev. Henry Beets, LL. D., 737 Madison Ave., S. E., Grand Rapids, Mich.	Rev. I. Van Dellen, 1804 South Emerson St., Denver, Colo.
Reformed Church in America	Rev. Henry Lockwood, D. D., 33 Ivy Ave., Englewood, N. J.	Rev. James S. Kittell, D. D., 25 East 22nd St., New York City.
Reformed Church in the United States	Rev. J. Rauch Stein, D. D., 1505 Race St., Philadelphia, Pa.	Rev. Charles E. Schaeffer, D. D., 1505 Race St., Philadelphia, Pa.
United Brethren in Christ	Rev. S. S. Hough, 1430 United Brethren Building, Dayton, Ohio.	Rev. P. M. Camp, D. D., 1426 United Brethren Building, Dayton, Ohio.
United Church of Canada	Rev. T. Albert Moore, D. D., 421 Wesley Buildings, 299 Queen St., West, Toronto 2, Canada.	Rev. J. H. Edmison, D. D., Rev. E. E. Manning, D. D., Wesley Buildings, 299 Queen St., West, Toronto 2, Canada.

INTERDENOMINATIONAL AGENCIES AND OFFICIALS

<i>Territory</i>	<i>Agency</i>	<i>Official with Address</i>
United States	(National) Home Missions Council	*Executive Secretary: Rev. William R. King, D.D., 105 East 22nd St., New York City.
	Council of Women for Home Missions	*Executive Secretary: Florence E. Quinlan, 105 East 22nd St., New York City.
	Federal Council of the Churches of Christ in America	*A General Secretary: Rev. John M. Moore, D.D., 105 East 22nd St., New York City.
California, Northern	California Denominational Superintendents' Comity Council	Secretary: Rev. Carl M. Warner, D.D., 3 City Hall Ave., San Francisco, Cal.
California, Southern	Southern California Denominational Superintendents' Comity Council	*Executive Secretary: Rev. F. M. Larkin, 422 Chamber of Commerce Bldg., Los Angeles, Cal.
Colorado	Home Missions Council of Colorado	President: Rev. Arthur J. Sullens, D.D., 205 Guardian Trust Bldg., Denver, Colo.
Connecticut	Connecticut Federation of Churches	*Secretary: Rev. Morris E. Alling, 43 Farmington Ave., Hartford, Conn.
Idaho	Home Missions Council of Idaho	Secretary: Rev. L. G. Knight, R. D. No. 4, Boise, Ida.
Illinois		Willing to answer questions: Rev. Perry J. Rice, Chicago Temple Bldg., 77 West Washington Blvd., Chicago, Ill.
Kansas	Kansas Council of Churches	Chairman of Committee on Comity: Rev. J. R. McFadden, D.D., 500 Topeka Ave., Topeka, Kans.
Maine	Interdenominational Commission of Maine	*Secretary: Rev. Stanley Manning, 23 Capitol St., Augusta, Me.
Massachusetts	Massachusetts Federation of Churches	*Executive Secretary: Rev. E. Tallmadge Root, 4 Park St., Boston, Mass. *Rural Secretary: Rev. Kenneth C. MacArthur, Sterling, Mass.

* The persons whose names are starred are employed officials

<i>Territory</i>	<i>Agency</i>	<i>Official with Address</i>
Minnesota	Minnesota Council of Churches	Secretary: Mr. R. C. Coffin, Y.M.C.A., Minneapolis, Minn.
Montana	Home Missions Council of Montana	Secretary: Rev. Elmer H. Johnson, 212 North 30th St., Billings, Mont.
New Hampshire	Interdenominational Commission of New Hampshire	Appointed to Study Cooperation in New Hampshire: Mr. Harry B. Preston, Henniker, N. H.
New Jersey	New Jersey State Council of Churches	President: Rev. John H. Earle, 22 West McFarlan St., Dover, N. J.
New York	New York State Council of Churches	*Executive Secretary: Rev. Charles E. Vermilya, D. D., 105 East 22nd St., New York City.
North Dakota	North Dakota Council of Church Representatives	President: Rev. A. C. Hacke, Fargo, N. D. Secretary: Rev. C. A. Armstrong, Box 934, Fargo, N. D.
Ohio	Ohio Council of Churches	*Executive Secretary: Rev. B. F. Lamb, D.D., 415 Outlook Bldg., 44 East Broad St., Columbus, Ohio. *Field Secretary: Rev. W. H. Thompson, Granville, Ohio.
Porto Rico	Porto Rico Evangelical Union	Secretary: Rev. P. W. Drury, Box 879, Ponce, Porto Rico.
Pennsylvania	Pennsylvania Council of Churches	*Executive Secretary: Rev. William L. Mudge, 267 Main St., Chambersburg, Pa. Chairman of Commission of Comity and Missions: Rev. James M. Mullan, The Schaff Building, 1505 Race St., Philadelphia, Pa.
South Dakota	Federation Council of the Churches of Christ of South Dakota	Executive Secretary: Rev. H. C. Juell, Aberdeen, S. D.
Utah	Utah Home Missions Council	Secretary: Ven. W. F. Bulkley, Provo, Utah.
Vermont	Vermont Conference of Denominational Superintendents and Secretaries	Chairman: Rev. William A. Davidson, D.D., Masonic Temple, Burlington, Vt. Secretary: Rev. William F. Frazier, Savings Bank Bldg., Burlington, Vt.

* The persons whose names are starred are employed officials.

<i>Territory</i>	<i>Agency</i>	<i>Official with Address</i>
Western Wash- ington	Home Missions Council of Western Washington	Willing to answer questions: Rev. John W. Hannum, 7514 Orin Court, Seattle, Wash. Rev. A. W. Wilson, Mt. Ver- non, Wash.
Wisconsin	Home Missions Council of Wisconsin	President: Rev. Fred W. Har- ris, D.D., 1145 Rutledge St., Madison, Wis. Secretary: Rev. C. E. Maves, 612 West Dayton St., Madison, Wis.
Wyoming	Home Missions Council of Wyoming	President: Rev. G. L. Clark, Box 884, Casper, Wyo. Secretary-Treasurer: Rev. J. G. Brawn, Box 102, Sheridan, Wyo.

BIBLIOGRAPHY

- Brown, William Adams, *The Church in America* (New York; Macmillan, 1922), pages 205-213.
- Brunner, Edmund de S., *Village Communities* (New York; Doran, 1927), Chapter VI.
- Brunner, Edmund de S., editor, *Churches of Distinction in Town and Country* (New York; Doran, 1923). Chapters II, III, X and XIII describe united churches connected with denominations.
- Committee on the War and the Religious Outlook, *Christian Unity: Its Principles and Possibilities* (New York; Association Press, 1921).
- Holmes, John Haynes, *New Churches for Old: A Plea for Community Religion* (New York; Dodd, 1922). The early chapters contain a vigorous arraignment of the present churches.
- Hooker, Elizabeth R., *United Churches* (New York; Doran, 1926). An account of four types of united churches, with a discussion of their problems and of adjustments to them, based on a survey under the auspices of the Institute of Social and Religious Research.
- Piper, David R., *Community Churches* (Willett, Clark & Colby, 440 So. Dearborn St., Chicago), forthcoming.
- Söderblom, Nathan, Archbishop of Upsala, *Christian Fellowship* (New York; Revell, 1923). Explains how divisions arose and kindles the desire for union.
- Vogt, Paul, *Church Cooperation in Community Life* (New York; Abingdon Press, 1921), especially Chapter VIII.

Periodicals

- The Community Churchman* (Park Ridge, Ill.; \$1.00 a year). Organ of the Community Church Workers.
- The Christian Century* (508 So. Dearborn St., Chicago; \$4.00 a year, to ministers \$3.00). The department "News of the Christian World" sometimes contains items concerning individual united churches; and there are frequent articles from an interdenominational point of view.
- The Christian Union Quarterly* (504 No. Fulton Ave., Baltimore, Md.; \$2.50 a year). Devoted to the interests of Christian unity in the wider sense.





BX
8
.H63
1928

Hooker, Elizabeth R. (Elizabeth
Robbins), b. 1872.

How can local churches come together?
: a handbook of principles and methods
/ by Elizabeth R. Hooker. -- New York
City : Committee on Comity and
Cooperation, Home Missions Council,
c1928.

82 p. ; 23 cm.

Cover title.

Includes bibliographical references
(p. 82).

1. Christian union. 2.
Interdenominational cooperation. I.
Title

